

SIGNS OF THE SECOND

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VOL. I.

ILLUSTRATION OF PROPHECY.

LITERAL INTERPRETATION.

CRITICISM ON REV. XI. 8.—TRUE PRINCIPLES OF BIBLE INTERPRETATION—BY A BIBLE READER.

MR. EDITOR:—The inquiry is often sincerely made by those who are beginning the study of Prophecy “How is the Bible to be interpreted?” I would honestly propose the solution of the above momentous question, and say, that the *Bible is to be interpreted by itself*. It comes to us as the revelation of God, and like the sun, shines and is alone visible by its own light. The man who cannot see the sun, in its daily course, cannot be made to see it, though he could summon to his aid all the torches and telescopes ever made or lighted. “In thy light shall we see light.” “Thy word is a light to my feet and a lamp to my paths.” “We have a more sure word of prophecy unto which ye do well to take heed as to a light shining in a dark place.” How long shall we take heed to this light? As long as the darkness lasts; even until the day dawn and the day star arise.” (See Rev. xxii. 16.) Hence the man who thinks he so understands the Bible as to supersede his necessity to make it still his daily study as a learner, a disciple, and who receives not its teachings as a little child with unquestioning, though wondering faith, is like the man who thinks because he has minutely analyzed the properties of light, now no longer needs the sun to direct his footsteps; or like the mariner, who, because he has sailed by celestial observations over 359 degrees of earth’s circumference, thinks he can complete the remaining degree, regardless of the same assistance. The Christian is one who walks not by *experience*, but by *faith*; “against hope, believes in hope.” Faith and hope always relate to things *unseen, and future*, and are supported and nourished only by a firm persuasion of the truth revealed. There was no other ground of confidence to the Israelite, that the supply of manna would be renewed on the morrow, as he saw the sun melt away what had not been gathered, even after feeding upon it 39 years, than the simple word of God: but his difficulty in crediting God’s word might have been lessened, because they had so frequently experienced the truth of that word and had never once known it to fail. “But are there no principles of interpretation?” I proceed to notice the rule laid down by the Holy Spirit as the *first principle*, and I think the only principle to be carefully attended to by all who would interpret the prophetic word aright. “KNOWING this FIRST, that no prophecy is of any private (Greek, *one’s own*) interpretation.” 2 Peter i. 20. We ought to be at no loss to know what the Holy Spirit means by “private, (*one’s own*) interpretation,” seeing he opposes “the will of man” to the “Holy Ghost.” “No prophecy is of any *one’s own* interpretation, for the prophecy came not of old time by the will of man, but holy men

“THE TIME IS AT HAND.”

THE TIMES COMING OF CHRIST.

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of God spake as they were moved by the *Holy Ghost*.” As the Holy Ghost, and not the will of man, gave the prophecy, so, not any one’s private will, but the Holy Spirit alone, can give us the interpretation. “The things of God knoweth no man, but the *Spirit of God*.” As the Prophets had no will or choice as to what they should prophesy, so we are to have no will or choice as to the interpretation of these prophecies: as their prophecies were not their shrewd opinion, sagacious guesses, well constructed theories, or sincere hopes, but *God’s word*, but *God’s mind*; so our interpretation of the same must be by the same Divine word, and not human opinion. As their prophecies were not their understanding or knowledge of the meaning of what these holy men prophesied, but simply the mind and meaning of the *Holy Ghost*, transmitted often through the dark and ignorant mind of the prophet, (unto whom it was revealed, that not unto themselves, but unto us they did minister.) 1 Peter, i. 12.) so we are not to put upon their prophecies our own (private) meaning, and call it an interpretation; but we are to let the *Holy Ghost* teach us what the *Holy Spirit* “which moved the prophets,” means. That, and that only is true interpretation. Such interpretation will be as commanding upon the believer’s conscience as the word of God itself—It is God, speaking upon, and expounding his own word. If we disregard such interpretation, no marvel if we understand not unfulfilled truths, as like the Jews, we may have even fulfilled prophecies “hid from our eyes?” Luke xix. 42. “And Jesus said, For judgment I am come into this world, that they which see not, might see; and that they which see might be made blind.” See John ix. 40. Permit me to give an illustration of the difference between a *private* and a *Divine* interpretation of Rev. xi. 8: “And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt; where also our Lord was crucified.” Most commentators interpret this city to mean Rome, France, or some other place than “where also our Lord was crucified,” because it is spiritually, or as they say “figuratively called Sodom and Egypt.” Private interpretation says that the word “spiritually” means, figuratively. The *Holy Spirit* says, that “spiritually” means spiritually. How shall we know? Ans. “To the law and to the testimony.” *Pneumatikos*, the adverb translated in the text “spiritually” (and derived from *Pneuma*) is but once elsewhere used in the New Testament, viz. 1 Cor. ii. 14. Let us read from the 10th verse substituting the *private* word, *figure* and its derivatives for the *inspired* word *spirit* and its derivatives. “But God hath revealed them unto us by his *Figure* (*Pneumatos*) for the *Figure* (*Pneuma*) searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the *figure* (*Pneuma*) of a man which is in him, even so the things of God knoweth no man but the *Figure* (*Pneuma*) of God. Now we have not received the *Figure*

(*Pneuma*) of the world, but the *figure* (*Pneuma*) which is of God, that we might know the things that are freely given us of God. Which things we speak not in the words which man’s wisdom teacheth, but which the *Holy Figure* (*Pneuma*) teacheth; comparing *figurative* (*Pneumatika*) things with *figurative*, (*Pneumatika*). But the natural man receiveth not the things of the *Figure* (*Pneumatos*) of God; for they are foolishness unto him: neither can he know, because they are *figuratively* (*Pneumatikos*) discerned.” 1 Cor. ii. 14. Am I not then bound to reject the word *figuratively* as a *private* interpretation, and firmly adhere to designate that “spiritually called or named” which the spirit has so called? Still it is asked, “what place is meant in Rev. xi. 8?” Private interpretation says Rome—France, &c. The *Spirit* says Jerusalem.

Because, 1. In the inspired text it is said “their dead bodies lie where also our Lord was crucified.”

2. The *Spirit*, in Isa. i. 10. calls Jerusalem Sodom: “Hear the word of the Lord ye rulers of Sodom.” See 1st verse.

3. And in Isa. xix. the *Spirit* has revealed “that when the Lord rideth upon a swift cloud and shall come into Egypt, in that day there shall be an highway (or street,) out of Egypt into Assyria (Judah and Jerusalem lie between) and in that day Israel shall be the third with Egypt and with Assyria, a blessing in the midst of the land, whom the Lord shall bless saying, ‘Blessed be Egypt, my people, and Assyria the work of my hands and Israel mine inheritance.’ Again I would solemnly ask if I am not bound to reject the interpretations generally given of this street and city, as *private*, as only human opinion; and as firmly believe that the *Holy Spirit* is the best interpreter of his own words; that the place is Jerusalem, and that Sodom and Egypt are other names by which the *Spirit*, in his wisdom, has seen fit to designate the place where our Lord was crucified?”

But it may be said, “All that is but verbal criticism, and of no practical use whatever; as the meaning is virtually the same.” Let us see. Private interpretation having converted the place where “these dead bodies shall lie,” into a *figure*, has thereby turned the whole *revealed transaction into a figure*, and is compelled to go on, and not only guess, when these two prophets were slain, (for almost to a man, *private* interpreters have concluded that they have been slain) but also to guess, to whom they belong. Yet more, having conjectured that these witnesses are slain, *private* opinion conjectures, that the beast who kills them, has also been revealed, and is being rapidly consumed. Hence, some are confidently looking for a glorious time of peace—a millennium of ecclesiastical and national prosperity, and for the speedy conversion of the world to Christ by the means now using, as the day of miracles is past. While on the same conclusions of *private* interpretation others are as confidently looking for, not a conversion,

but a sudden destruction of the world by an universal conflagration. Allow the *first step of private interpretation*, and one or the other of these confident expectations, is irresistible: and *this text and chapter belong to fulfilled prophecy*. But can I, dare I allow that a prophecy, acknowledged by all, to be a revelation given by the Holy Ghost, is to be expounded by human conjecture—made to bow to a creature's opinion, in order to verify the guessings of fallible worms!!! What if these two prophets *have not yet visited our earth—have not yet been slain—and the terrible beast who kills them has not yet arisen?* Reader, it is always safe to know the truth; will you hear the *Holy Ghost* on these points—and then, tell me, is this an *unprofitable criticism*? Does not this text and chapter look like *unfulfilled prophecy*?

1. The *Where*? “And their dead bodies shall lie in the street of the great city where also our Lord was crucified,” and where was that? How readest thou? Luke xiii. 33: “It cannot be that a prophet perish out of Jerusalem.” Who testifies this? “The faithful and true witness” (Rev. iii. 14.) and remember that at the time John penned Rev. xi. 8, *Jerusalem had been destroyed by the Romans*.

2. *When*? “And when they shall have finished their testimony (of 1260 days, or 42 months,) the Beast that ascendeth out of the bottomless pit (and to continue 42 months, or 1260 days, Rev. xiii. 6,) shall make war against them, and shall overcome them, and kill them.”

3. *Whose are these dead bodies?* One *private interpretation* says “the martyrs in every age;” another, ‘The Waldenses and Albigenses;’ another, ‘The Old and New Testaments,’ &c. Whose are these *dead bodies*? Is not one of them Elijah’s? “It is appointed unto men once to die,” Heb. ix. “Behold! I will send Elijah the prophet before the coming of the great and dreadful day of the Lord.” Mal. iv. “And I will give power to my two witnesses, and they shall prophesy 1260 days (or 42 months) clothed in sackcloth; and if any man hurt them, fire proceedeth out of their mouth and devoureth their enemies, and if any man will hurt them, he must in this manner be killed. These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them into blood, and to smite the earth with *all plagues*, as often as they will. And they of the people, and kindreds, and tongues, and nations, shall see their *dead bodies* three days and an half, and shall not suffer their *dead bodies* to be put in graves. And they that dwell upon the earth shall rejoice over them, and shall send gifts one to another because these two prophets tormented them who dwelt on the earth. And after three days and an half, the Spirit of Life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven, saying unto them, Come up hither! And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a *great earthquake* and the tenth part of the city fell, (doubtless Jerusalem) and in the earthquake were slain of men 7000; and the remnant were affrighted and gave glory to the God of Heaven.” Reader, have you just been reading *figures or realities*? Permit me again solemnly to inquire, *have these astounding predictions ever been so fulfilled?* If so, Who has seen them? When? Where? Can the church or world have been so asleep, indifferent, or occupied as not to have noticed, or recorded

these amazing wonders? May it not be, too, that these two prophets, if they have come prophesied—died—arisen and gone to Heaven, have also expounded for us, “the things which those 7 thunders uttered but which John, when about to write them, was commanded to seal up, and write them not?” (Rev. x. 4.) And may we not demand of *private interpretation*, *their import and meaning?*

Finally. The grand difficulty to a right understanding of the mind of the Spirit—a difficulty, ever recurring to the student of prophecy, is his *experience or reason*; or, how the prediction shall be brought about? How can these things be? This is founded upon ignorance, and often upon culpable ignorance of what is revealed; for often, the things he thinks revealed, have never been revealed. As for example, our blessed Lord had never revealed to Nicodemus, or to us, that “a man should enter a second time into his mother’s womb (according to the flesh) and so be born again.” John iii. Or, that John should not die. John xxi. 23. Or that Rev. vii. does not apply to the Jews. Or, that the street in which the two prophets were to be slain, was not where our Lord was also crucified, or, that the Gog and Magog of Ezekiel and St. John are the same. Ezk. xxxviii. Rev. xx; or, that the cities, they respectively describe, are the same. Our ignorance often substitutes human inference for divine truth; and hence it is no wonder that our minds should see difficulties in the accomplishment of what is not even prophesied. And whenever we suffer our minds to dwell upon the possibility or the manner of accomplishment, rather than upon who speaks, and what is spoken, we shall soon be beyond our depth, and without chart or compass, sun or star. “With men this is impossible, but with God all things are possible.” “Lord increase our faith.”

A few plain counsels and I have done.

1. As you read through your whole Bible write in one column *every prophecy* you find.

2. Note on an opposite column *each fulfilled* *prophecy* you can discover.

3. Mark! How, and how often, God has made good his word—then ask yourself, “How the *Holy Ghost has taught you* to expect those to be made good, which are yet future?”

4. Make a table of *prophetic words*, as explained in the Bible.

5. With “CRUDEN’S” Concordance, search out *every verse in the Bible*, containing the word, or subject upon which you wish light—after reading not only the verse but the chapter in which such word, or subject stands. Frequent reading over what is dark will give you light.

6. Read, and Believe as a little child, taking the plainest and most palpable meaning of each word. (See Acts i. 3, 11.)

7. Read your Bible much and with care, looking out every marginal reference, and making your own.

8. Whenever you take your Bible, pray for Light—Faith—Patience—Perseverance. Pray while you read—pray whenever you think of what you have read. “Pray without ceasing.” Finally, Live what you know. “Walk even as Christ walked.” “Imitate God, as a dear child.”

Persevere in this course and it will not be long before God will bless, honor, and comfort you. You will believe—your faith will be like that in 1 Cor. ii. 5, and 2 Thes. ii. 13. The once dry portions of God’s word will become like the smitten rock in the desert; and you will find that man lives indeed “not by bread alone.” Darkness—doubt—dissatisfaction, will give place

to light—certainty—joy—joy in the Holy Ghost. You will find that the whole Bible is a prophecy fulfilled and fulfilling of Christ. “The testimony of Jesus is the Spirit (the Soul) of Prophecy.”

ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN: THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. Wm. Allen, D. D. of Northampton, Mass.

CONTINUED.

12. We may well believe, that these four predicted events,—the treading under foot of the holy city,—the prophesying in sackcloth of the two witnesses,—the abode of the woman in the wilderness, and the continuance of the power of the persecuting beast, have the same beginning and ending; that they are synchronous events, illustrating in these different ways the condition of the church during the long period so often mentioned.

Now, it may well be asked, whether it can easily be reconciled with the wisdom of God, that all these various but equivalent notations of time mean nothing definite, but something very uncertain, undefined? Were not the seventy weeks of Daniel precise and exact? Do not those who apply the prophecy to Antiochus, admit, that the 1290 and 1335 days were precise and exact? How, then, can it be, that the remarkable prophecies in the Apocalypse are loose and indefinite?

That the sacred number seven is often used in the Apocalypse in an indefinite sense, as seven spirits, lamps, stars, golden candlesticks, etc. proves nothing in this case, for the number seven is not employed. If it should be said, that three and a half is the half of the sacred number seven, and may be employed in the same indefinite manner, or tropical manner; it may be replied, that because a certain number is sacred, and is used indefinitely, it by no means follows, that the half of that number is such, any more than that twice or any other multiple of that number is such. And that “three and a half years” mean a *precise* number, seems very evident from the use of the equivalent 42 months, and 1260 days. Will any one pretend, that these numbers are employed tropically and indefinitely, because they are multiples of seven? This would be a refinement like that of Mr. Potter and H. More, who consider 12 and its multiple 144 as indicative of the true church, and 25 and its multiple [not exactly such, however] 666, as indicative of the Anti-Christian church.

13. The conclusion, from all which has been said, is, that the 1260 days of John and the equivalent period in Daniel must mean the definite and precise period of 1260 years; and that the termination of those years is yet future. But against this conclusion some general objections, which may be gathered from Mr. Stuart’s article, ought not to be overlooked.

In reference to Rev. 12th, he asks,—“Are we then to regard the church as in the wilderness, ever since the glorious light of Reformation burst upon her; and the beast, and the false prophet as possessing completely desolating and crushing power over her? Let the ends of the earth respond to this, to which Protestants have long been sending the light of salvation. Let Germany, Switzerland, Holland, Sweden, Denmark, America, the isles of the sea, answer and say, whether the beast and the false prophet are able to crush them or send them into the wilderness; or whether the persecuting power has not long since begun to hide its head and retreat from the

predominating influence of the church, which bids defiance to all her enemies?" Bib. R. vol. V. p. 80.

But in reply to this, let it be considered, that when John wrote the Apocalypse, and for some centuries after, the gospel was unknown in the countries referred to by Mr. Stuart. In the first centuries of Christianity, and even up to the seventh century, where did the church exist in its beauty and glory? Doubtless in the countries around the Mediterranean Sea, including parts of Africa, Asia, and Europe. And in all those countries,—in Egypt, in Syria, in Asia Minor,

Turkey, in Italy, in France, and Spain, is not the church still in "the wilderness," and there do not the beast and the false prophet retain still "their crushing power?" The reformation by Luther, extending its blessings to a part of Europe and to North America, has done nothing for the countries just mentioned. The toils of the Protestant churches, in spreading the gospel in the distant regions of the earth, may be regarded as the very means of preparing for the full accomplishment of prophecy. The truth of God must be communicated to the world by the unwearied labors of man. At the appointed time, they shall "be destroyed, that destroy the earth;" the power of error, delusion and tyranny will be suppressed; Babylon will fall, and all the kingdoms of this world will become the kingdoms of our Lord and Savior Jesus Christ.

Even Mr. S. says,—"The beast and the false prophet, i. e. heathenism and false religion, still bear sway over more than three quarters of our ruined race." p. 81. Is not this an admission, that the church is still in the wilderness? But, if we should adopt a different construction, and suppose that "the beast and the false prophet" denote some particular form of false religion, as Romanism, both as a civil and spiritual power, then perhaps there will be, at a future time, in the utter overthrow of that power, a palpable and striking fulfilment of the prophecy.

14. Mr. S. remarks, "The men who wrote prophecy, designed it to be read and understood; and if they did, they wrote of course in an intelligible manner." p. 38. And he supposes in particular, that the "notations of time in the Apocalypse were intelligible to John and his contemporaries." But on the construction which Mr. S. gives to the Apocalypse, as the understanding of the apostle, John must have had very indistinct, indefinite notions as to the meaning of his own numbers. The numbers 3 1-2 years, 42 months, 1260 days, have already been adverted to. Another number in the Revelation is the "1000 years" of the reign of Christ, Rev. xx. 2-7. In regard to this number, Mr. S. says, "A long period, the writer plainly means to designate—a very long one. Nay, we may say in general, that the period of the church's prosperity is to be as much longer, than that of her adversity, as one thousand is more than 3 1-2. So much, I think, we may truly gather from the designation."—After stating, that the church has been, now and then, in deep affliction for 1800 years, he says, in reference to the time of her deliverance,—"Then the triumphs of redeeming love will bring home to glory such multitudes of our ruined race, that the number who may finally perish, will scarcely be thought of in comparison with the countless myriads of those, who will come to Zion with songs and everlasting joy upon their heads." p. 82.

If then John had in view a period of the church's prosperity as much longer than 1800, as one thousand is more than 3 1-2 years, then that period will be more than 514,000 years. One

difficulty in the way of assenting to these views of Mr. S. is, that this period is so excessively long, that during the reign of peace, and temperance, and holiness, and the absence of many causes of human destruction for 514,000 years, this little globe must be overstocked with human beings. This objection does not lie so strongly to the interpretation, which regards each year as expressing 360 years, as one day denotes 360 days, for on this construction we have the exact number 360,000 years, instead of the number 514,000 years. There is here a difference of the no small sum of 154,000 years in favor of taking the definite number, as we have it in John, supposing each year to stand for 360 years. Such in fact is the construction of some eminent men, who have written on the millennium; and their construction seems preferable to that which regardeth the number as *indefinite*, yet maintains, that its lowest import is 514,000 years, while it may mean a much larger number.

15. But why need we suppose the "thousand years" of the reign of Christ to mean any thing more, than a thousand *literal years*? Is it because the phrase "a thousand" is often used in Scripture tropically and indefinitely, as in these instances, "the cattle on a thousand hills;—a day in thy courts is better than a thousand?" It is true, that there are instances of the phrase thus indefinitely; but it is also true, on the other hand, that there are many instances, in which the phrase is to be understood literally, as "of every tribe a thousand send to war." Numb. xxxi. 4. "Nabal had a thousand goats," 1 Sam. ii. 52. Also in the following places: Gen. xx. 16, Numb. xxxv. 4, Judges ix. 4, 9, 1 Sam. xviii. 13, 2 Sam. xix. 17, 2 Kings xv. 19, 1 Chron. xix. 6, Job xlii. 12, Ezek. xlvi. 3.

It is so also with the phrase "ten thousand." It is sometimes used indefinitely, as "ten thousand shall fall at thy right hand," and often definitely, or literally, as "they slew of Moab ten thousand men," Judg. iii. 29; "he carried away even ten thousand captives," 2 Kings, xxiv. 14, etc.

There is nothing, therefore, in the customary use of the phrase, "a thousand," in other places which will determine its import in the book of Revelation. The probability of its being used there indefinitely or definitely must be determined by examining the place itself, and from the nature of the case. If we suppose a year to mean 360 years, then the probability is in favor of 360,000 years rather than 514,000, because the less number is definite, and is attended with less difficulty in regard to the overstocked population of the globe.

But why is it necessary to understand the "years" to mean any thing but literal years? Excepting in Rev. 20, the word *years* is not used in the book of Revelation, and almost without exception the word is used literally in other parts of the New Testament. The phrase "3 1-2 years," is not in the Apocalypse. Because the word *day* is used to denote a *year*, it does not follow, that the word *year* must mean 360 years, for the same prophetic writing may have periods both symbolical and literal. Indeed, if one period is symbolical of another, it would seem, that the last must be a literal period,—an exact, intelligible period. Thus the use of *days*, as symbolical of *years*, implies, that *years* is used in its common meaning.

16. It ought not be overlooked, that the great body of commentators on the book of Revelation from the first century have understood the 1000 years to be literal years, however much they have differed in the assignment of those years,

in the course of time. Vitringa asks, "Quin imo, si Regno Christi Jesu in hisce terris danda sint feliciora aliqua et tranquilliora tempora, quam Ecclesia hactenus vidit; an probabile est, minore illa circumscripta fore spatio, quam *wille annorum*? Esse autem meliora tempora danda Regno Christi in his terris, clamat Prophetarum oracula; saudet ratio, et hoc fere tempore concidunt omnes, qui ad res divinas intellegendas animum suum admoverunt."

Circumstances may show which sense of the term *years* is employed; or the sense may be intentionally left doubtful in the wisdom of God, until the fulfillment clears up the mystery. Whether "years" be used literally, or symbolically for 360 years, is of no consequence in regard to the *beginning* of the millennium, which is the only matter of present interest to the church. But that a *precise* period of the duration of the millennium, either exactly "1000 years," or exactly "360,000 years," is intended, seems to be indicated by the declaration, that after the end of the period during which he is bound, Satan "must be loosed *a little season*;" by the 5th verse, "the rest of the dead lived not, until the 1000 years were finished;" by the 6th verse, "they shall be priests of God and Christ, and shall reign with him a thousand years," at the *end* of which Satan should be loosed out of prison, and should go out to deceive the nations.

It is sometimes thought, that if the exact year for the triumph of the cross was defined, the effect would be adverse to Christian effort. "Of what avail, then," it is asked, "would all efforts be, that might be made before the predicted period? This is an interpretation, which settles down the church upon her lees, until the destined year be ushered in." Bib. Repos. Vol. V. p. 82.

To this it may be replied, that as the beginning of the 1260 years is somewhat uncertain, so the time of its *ending* is also doubtful;—it may be as early as 1866; or it may be as late as 1925. But whether it be distant 30 years only, or 85 years, or more, to the beginning of the millennium, surely the comparatively small church, in seeing three quarters of the world, that is, 400 or 500 millions of men, still under the dominion of Satan, will find occasion enough for *all possible effort* in order to accomplish the conversion of the world even within one or two centuries. To this effort the greatest encouragement is, that the *time is near*, when the gospel shall triumph, and that God will assuredly attend the effort with his divine blessing.

If it be asked, "Why should Christians be made to believe, that before 1840, or 1847, or 1866, or 1875, or at any other definite period, no efforts will avail to bring in the Jews with the fulness of the Gentiles into the church of God?" And if it should be said, "They should not so believe. The millennium will come, when all the followers of Jesus will do their duty. This is the true Christian faith, which believes this, and puts the principle in practice." p. 83. Perhaps a reply may be made in the following manner:

Whether or not a *definite* period for the beginning of the millennium be mentioned in Scripture, and revealed to man; yet, doubtless, in the mind and purpose of God a *definite time is fixed*. The thousand years reign of Christ will not commence *before* the time which God has determined. In the view of Omnipotence there can be no uncertainty as to this period, as there is no uncertainty in regard to any event whatever. The infallible promise is made to Christ, that he shall reign over all the earth; and the precise methods by which his kingdom will be extended and es-

tablished, are ordained and disclosed to us. If the time is fixed, why should not Christians believe this? God also has fixed the period of each man's death; no man will die before that time;—but can it be inferred, that the care of health and life is idle? Does not the same infinite wisdom, which contemplates the *end*, contemplate also the *means*?

The true way of stating the case may be this: The command of God binds Christians to the most strenuous efforts, and the most fervent, importunate prayer for the universal establishment of the kingdom of Christ in this world. This is their *duty*, whatever may be the *time*, for the commencement of the millennium. Such was the obligation resting on the primitive believers 1800 years ago. Such is the obligation which now rests upon believers.

But, although the duty be the same at all periods, yet the *encouragement*, the *animating motives* to Christians is *greater*, if they see the *signs* of the near overthrow of the enemies of the church, and of the near triumph of Christ's kingdom. And as the immense work of communicating the gospel to three quarters of the inhabitants of the world is a prerequisite to the reign of Christ,—is the indispensable means to this end;—and as the work must be accomplished by human agency and not by the agency of angels;—what believer, who is persuaded that the millennium is *nigh*, will not be roused to energetic toil and importunate prayer? It is now the crisis of the battle. The blow may now be struck; the enemy overthrown and put to flight. Who shall prove himself the traitor? Who shall shrink away from the contest? Who shall not go on with the great army, under Him, who goes forth “conquering and to conquer?” Who would not join the most certain shout of triumph?

There are some who regard it as an idle employment to attempt a true explanation of the numbers given in the prophecies. But surely it was not an idle employment for the ancient Jews to endeavor to understand the meaning of the “70 weeks” of Daniel, beginning with the command to rebuild Jerusalem, and ending with the coming of the Messiah. Dan. ix. 25. By this prophecy the Jewish people were induced to expect the Messiah at about the time when he appeared.

Even God recommends or commands a diligent inquiry on this subject. Here is wisdom. Let him *that hath understanding*, count the number of the beast: for it is the number of a man; and his number is six hundred, threescore and six.” Rev. xiii. 18.

If it should be admitted, that the explanation of Irenaeus, who found the number 666 in the Greek word, *Sateinos*, denoting the Latin or Roman Antichrist, is erroneous, and that the number has not been counted to the satisfaction of reason; yet it may be counted hereafter, so as to exclude all doubt. On the supposition, that a clear, unquestioned explanation should be given, and that the *precise* period of the rise of Antichrist—generally believed to be at some point between the year 600 and 752,—should be found; then by the addition of 1260 years, the precise time for the overthrow of Antichrist will be known. If there is a strong *probability*, that the origin of the persecuting power of the beast is to be dated somewhere from 600 to 752; then in the near approach of the millennium we should find cause of effort and grounds of hope. Even if no *certainty* on this subject should be obtained until the actual overthrow of Antichrist; yet, if then the mystery should be cleared up, and the light of

certainty should strike every mind, all believers would thus be led to adore the infinite wisdom of God, who “declares the end from the beginning,” and whose purposes are accomplished throughout all the earth.

[*To be concluded in our next.*]

SIGNS OF THE TIMES.

“Can ye not discern the signs of the times?”

BOSTON, OCTOBER 1, 1840.

THE CONFERENCE.

The Conference on the Second Coming of Christ, will be held in the Chardon St. Chapel to commence Wednesday morning, Oct 14, at 10 o'clock, A. M.

It is expected that Mr. Miller will give a lecture on Tuesday evening the 13th, at Chardon St. Chapel.

THE CONFERENCE—A SUGGESTION.

It is very desirable that our friends coming as members should be abundantly endowed with the spirit of Christian union, during the whole exercises of the anticipated holy convocation. In seeing the desirableness of this, we have only to reflect, that we live in times of great division, contentions, alienations and disaffection among the professed disciples of Christ. In many of our reform conventions of brethren of different sects, and in organizations including but a single sect, there are too frequently hard controversies and sharp contentions, arising from their different opinions, generally in relation to the ways and means of accomplishing some great object which they profess to have equally in view.

The present advocates of the doctrine of Christ's Second Coming and kingdom at hand, it is well known, have different views on some of the minor points of this subject. And it is not strange that it should be so: for as yet they are mostly strangers to each other, having had comparatively no opportunity of comparing their unmatured views, nor of explaining their own meaning, to the understanding of each other. Yet being agreed entirely as they are, in looking for the great event now specially nigh at hand, they may, and they should be well agreed in strengthening the hands, and encouraging the hearts of each other in their mutual labors against the opposition of principalities and powers, and raise louder and louder the present midnight cry, “Behold the Bridegroom cometh, go ye out to meet him.”

And though it is not strange, that many should smite their fellow servants as they are now doing, who say in their hearts, in their lives, and with their lips, too, “My Lord delayeth his coming;” yet, it cannot, it must not be so, with those who rather look for, and love his immediate and glorious appearing. It is therefore, most ardently desired, yea expected, that on this proposed conventional occasion, there will be so much of the spirit of Christ in exercise, that there will not be a lisp of anything from the members, which shall not be in strict accordance with Christian meekness, forbearance, brotherly kindness and charity toward all, and even toward our brethren of opposite opinions on this subject. And will not the brethren of this faith of the advent near, on coming together for the first time, duly consider the difficult circumstances, under which their different views have been obtained,

so that while each in his own way, and with his own views, shall endeavor to advance the common cause, they may all rejoice in seeing their labors so far united in the general undertaking. And why should any, under such circumstances, feel like forbidding others with unkind rebukes and dogmatisms “because they follow not us?”

Again, it is very desirable that our brethren, especially those members, who are public speakers, should come prepared to speak, and to throw light on the general subject of Christ's glorious coming; showing what it is, and what events are coming with it, together with such proofs as may appear palpable in their own view, that it is now specially at hand, whatever may be their supposed different views of prophetic periods of time, or of the precise period of its coming. This suggestion might be unnecessary, were the Conference designed for the debating on subjects *comparatively unimportant*, because, in such meetings there are generally able speakers enough full of thought and readiness of mind. Yet the same individuals might feel diffident and slow to speak to the point, on this subject, especially where they are all striving to be like little children in view of their soon standing before the Son of Man.

It is also desirable that our brethren of the Conference coming from different sections of the country, should prepare themselves to give in a brief written report of the progress of Christ's Second Coming at hand, in the limits of their acquaintance, to be made public. This appears to be necessary, that we may all know, so far as possible, in our scattered condition, what the Lord is doing; what laborers he is raising up, and where, that we may know what to do, in our proposed united efforts, by his spirit, to spread this blessed gospel of the kingdom suddenly and with power throughout the world.

It is further desirable in the discussions of the Conference, that our brethren disagreeing on some minor points of the Coming of Christ at hand, should dwell comparatively little, and with little interest on those minor points; but *very largely* and with *deep interest*, on its fundamental, awakening and all absorbing points, on which they are well agreed, that the great object of the Conference may be the more speedily accomplished, and the highway of the Lord prepared, that he may come suddenly to his holy temple, though it be as a swift witness against his scoffing enemies.

SIX ITEMS.

To Our Subscribers. 1. The number is now over 1000. 2. The most of our subscribers have paid. 3. Some are yet *delinquent*; they will now pay us, after receiving twelve numbers, or they never will: so if payment is not made soon, they will know why their paper is stopped. 4. We can supply with all the back numbers 500 more subscribers. 5. If we can get 500 more subscribers, we can sustain the paper without loss. 6. We expect the friends of the cause we plead, will get them, and send them on by the first of January.

Bro. Jones requests the suspension of his Nos. on the *Restoration of Israel* till after the Conference, as he designs to fulfil his appointment there, to make a communication embracing much of the same matter.

It is hoped that the friends of the Conference knowing of its appointment, will see to it, that none desiring the privilege of attending, shall be deprived of it, for want of seasonable information.

PROSPECTS FOR A FULL CONFERENCE.

Br. Himes:—I doubt not it will be interesting and encouraging to our numerous brethren located many of them alone, and far remote from each other, who look for Christ at hand, to learn that the prospects of a full conference are probably beyond their expectation. I have now had the opportunity of spending a few weeks in this region, and though I have before been told, that since Br. Miller's lectures, the number was much increased, who look for Messiah's return near, I have been even surprised in passing from town to town, in actually finding more than ten where I expected to find one, who are comparatively awakened, and looking for Christ and his kingdom soon. In every place where Br. M. has been, I find that there are large numbers who profess to be firm in the belief; and even in many towns, too, where he has *not* been, large numbers have procured and read his published lectures, and have come to the conclusion that Christ's coming is near. And finding as I did, every minister of the Christian connexion, so far as I could see and hear from them in New England, to have obtained the belief of Christ near, I was not surprised at the unanimous resolutions in your last paper of some thirty of those ministers the other day at Newtown, N. H. in favor of the doctrine, and spreading it abroad. The interest generally expressed in the assembling of this Conference, and intention of attending in the several places where I have been, have shown me, that with the multitudes of such individuals in and just about Boston, the congregation will actually be large. It is hoped, also, that there will be a good representation from distant places of the country.

And will not all those especially who love Christ's appearing and look for it at hand, pray much and earnestly that God will so order the events of the Conference as to make it instrumental of infinite and everlasting good to millions?

H. JONES.

Boston, Sept. 18, 1840.

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

ARRIVAL OF THE BRITANNIA!

NINETEEN DAYS LATER FROM EUROPE.

The steam packet ship Britannia, Captain Woodruff, arrived at the quay at East Boston, the 17th inst. at half past four o'clock, A. M. having left Liverpool on the afternoon of the 4th of September. The news from the old world are very important. Things are fast tending to a general conflict between the nations of Europe and Asia. TURKEY is the bone of contention. Constantinople is the point of attack, and defence. Russia wants Constantinople; but England is unwilling she should possess it, lest Nicholas should interfere with her East India possessions. The safety and peace of Austria, and Prussia are connected with the integrity of the Porte and therefore, they have united with England and Russia, in a treaty for its support.

France, in the mean time, stands aloof from the *four powers*, and is giving her support to MEHEMET ALI, in his claims upon Syria and Egypt for a hereditary possession.

The four powers, met in Convention in London, and made a treaty, the conditions of which demand Mehemet Ali's evacuation of the whole of Syria, except the Pachalic of St. Jean d'Ac'e, which he is allowed to maintain on terms similar to those by which the other Pachas of the Porte exercise power over the several dominions under their charge. The island of Candia is to be given up. The hereditary possessions of Egypt is guaranteed to him, subject to the regular tribute to the Sultan. The terms of this treaty were presented to the Viceroy of Egypt by RIFAAT BEY. He indignantly rejected them; and assured the four powers "that he would repel force by force, but would commit no act of aggression."

France has refused to come into this treaty. Lord Palmerston in a letter to M. Guizot, the French Minister, assures the public that every honorable measure has been taken to bring her into the treaty, without effect. Still, he hopes the French Nation will co-operate by her moral power to put an end to the complicated troubles of the Levant.

What obligations the French are under to Mehemet Ali, do not now appear. But that they are determined to sustain him to the extent of their means, there can be no doubt. France will stand, or fall with the Viceroy of Egypt. The moment that the four powers attempt to coerce the Pacha of Egypt to accept their terms, that moment all Europe will be in arms. We know that this idea is scouted by many. We would ask, however, why such vast preparations are now being made, if they are not for war?

"All over France and England there is the utmost activity in preparing the army for war.

All the nations of Europe are preparing for war on a grand scale. And yet they all say, "*it is all for peace!*" An admirable way of manifesting a love of peace this! Russia will soon have over 200,000 troops in the field. France will count upon 700,000 troops in case of need, and is fitting up her naval marine on a grand scale. England is now moving in her vast naval preparations—a number of large ships of the line are fitting for sea with all despatch. New ships are launched, and old ones fitted up and commissioned. At Woolwich, at Deptford, and at Portsmouth, the greatest activity prevails—and Mehemet Ali is just as busy for war as any of them. And this is all for "PEACE."

"By late returns, it appears the military force of Egypt, stationed at various points by the Pacha, amounts to over 200,000 soldiers. The Pacha is a hard customer to deal with. It is supposed to be the intention of the Quadruple Treaty to force Mehemet Ali Pacha to yield up Syria to the Porte, by strength of arms. France, to secure more permanently her interest in Africa, deems it necessary to maintain an alliance with the Egyptian warrior. And England, to secure a more direct route to India, through Syria, and along the Euphrates, wishes Syria to be under the dominion of the Porte,—over which she is exercising a considerable influence."

Let us not deceive ourselves.

"The affairs of the east, in connexion with the quadruple treaty, are daily assuming a more grave and complicated character, and the question of war and peace is becoming one of greater interest every moment. We learn that Mehemet Ali has refused to submit to the terms proposed to him by the four powers, and has declared that he will repel force by force, but that he will commit no act of aggression. The crisis has, therefore, arrived. The alternative upon which France has calculated, is now staring us in the face. Either the four powers must insist upon unconditional compliance with the terms which they have proposed to the Viceroy of Egypt, or they must give up their pretensions. Whatever may be the determination of the governments of England, Prussia, and Austria, there can be no doubt whatever as to the resolution to which Russia has arrived. She, at all events, will not yield one iota of the vantage ground which she has gained. She is proceeding with her gigantic armaments without interruption. She does not sleep over her long cherished designs upon Turkey and the East. France is also making warlike preparations on a scale of the greatest magnitude. The Viceroy of Egypt is by no means idle. It is said that he has an army of 150,000 men in Syria. But what is England—the most deeply interested in the ultimate results of the present dispute—what is England doing? Where are our armaments—our naval preparations—our materiel of war?" *Liverpool Standard, Sept. 4.*

The following article shows what "England is doing."

Naval preparations.—Plymouth, Aug. 29.—The greatest activity prevails in the naval departments at this port (Plymouth). The Calcutta, 84, was commissioned yesterday by Captain Sir S. Roberts, C. B. The Bombay, 84, is ordered to be masted without delay; she is expected to be commissioned immediately. The Nile, 92; Clarence, 84; Vengeance, 84; and Four-droyant, 78, are reported as ready for speedy commissioning. An official notice has been issued by the admiral-superintendent of the dockyard for the entry of 100 pensioners for the San Jose, guard-ship in ordinary, to whom service for the winter is insured, and as much longer as may be necessary. Able and ordinary seamen will also be entered who have passed the ordinary restriction of age of 45 years.

Besides the above, they have the following ships of the line in the Mediterranean, viz:

"Princess Charlotte, 104; Powerful, 84; Thunderer, 84; Asia, 84; Bellerophon, 80; Ganges, 84; Revenge, 76; Cambridge, 78; Benbow, 72; Edinburgh, 72; Implacable, 74; Hastings, 72."

France has the following ships also in the Mediterranean, viz:

"Montebello, 120; Hercule, 100; Ocean, 120; Jena, 90; Jupiter, 86; Sante Petri, 86; Neptune, 86; Suffren, 90; Alger, 80; Genereux, 80; Trident, 80; Marengo, 80; Inflexible, 90."

These are all ready for action. The papers teem with long and thrilling articles on this subject. It is the all-absorbing theme in Europe. We close this detail, with the following extract of a letter, from a correspondent of the "*London Chronicle*."

"CONSTANTINOPLE, August 12.

I can add but little to my last letter on the subject of the plans of the Four Powers; and I believe that the details I then gave you comprise every thing that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalik, to be governed by his son during his lifetime, but afterwards to depend on the will of the Porte; and even this latter is only to be granted to him on the condition of his accepting these terms, and delivering up the Ottoman fleet within the period of ten days. In the event of his not doing so, this pachalik is to be cut off. Egypt alone is to be then offered, with another ten days for him to deliberate on it before actual force be employed against him. The manner, however, of applying the force, should he refuse to comply with these terms—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded and his armies attacked in the Syrian provinces—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the least light on this subject. It simply states that provision has been made, and there was no necessity for the Divan alarming itself about any contingency that might afterwards arise. But the Porte, notwithstanding, seems preparing for a struggle; and the bustle and activity which have prevailed here since affairs have taken their present turn, have been such as to excite universal astonishment. Eight thousand troops have already left to join the camp to be formed at Kutiah. Upwards of forty vessels have been chartered by the government to convey troops and stores to the Syrian coast; and two first-rates and three frigates, the sad remains of the Sultan's fleet, are to sail immediately in the same direction, to be under the command of Capt. Walker. Two other vessels, also, just launched, are to be got ready with all despatch. With regard to the movements of our own fleet, no intelligence has been yet received; but, according to letters by the Smyrna post, an express had reached the Austrian admiral, ordering him to sail for the Syrian coast, and follow the movements of Admiral Stopford; and from this we may conclude he had already left. In addition to the employment of its marine force, Austria furnishes fifteen thousand men, who are also to proceed to the coast of Syria, and will augment her numbers in case of need; and Russia is to furnish an army, in the event of Ibrahim's advancing on the capital. A coalition so formidable as this, Mehemet Ali cannot resist; but he seems determined to do his utmost, and hold out to the last moment. On the first intelligence of the signing of the protocol, he had despatched a courier to Kourshid Pacha, commanding him immediately to abandon the Hedjias, and return to Egypt by forced marches; and he had also sent one to Ibrahim Pacha, ordering him to advance without delay. The ability of the latter to comply with his instructions may, however, I am of opinion, be fairly doubted. He is already entangled in the Syrian revolt, and the dissatisfaction among his troops was gaining ground; and with so large a force to be landed in his rear, by which, of course, he would be pursued and harrassed, he would hardly venture on a forward movement,

where he knows he must fight at every instant. Blood, notwithstanding, will be doubtless shed before affairs are brought to a conclusion; and the loss may still possibly be great for Turkey; or, at all events, she may lose her fleet by Mehemet Ali's fulfilling his threat of burning it if attempts are made to take it.

It is the result, however, we must only look to; and if the object in view be once obtained, the loss we have suffered must not be considered. The safety of Turkey, is the stake play for; and unless we are willing to incur a risk, we can never hope to win the game."

With the above facts in mind, will the reader study the following passage of God's word?

Rev. xvi. 12–16. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue, Armageddon.

ARRIVAL OF THE GREAT WESTERN.

EIGHT DAYS LATER FROM EUROPE.

The Eastern Question.—The Turco Egyptian question has reached a crisis; and the next news will be looked for with exceeding interest. On the 15th of August, Risat Bey, as the ambassador of the Porte, announced to Mehemet Ali the determination of the Sultan, under the direction of the four powers: that Mehemet's hereditary possessions would be limited to the pachalik of Egypt; that during his life time he should have the title of Pasha of Acre, with the government of the southern part of Syria; and that he must accept these terms within ten days, and withdraw his troops from the parts of Syria which are taken from his government.

On the next day the four consuls assembled, and against etiquette visited the pasha in a garden, all communications being usually received in divan. He received them tranquilly, and even jocosely, but refused them a private audience. The Austrian consul then addressed him, saying that he had to communicate with him on matters of importance, and therefore desired to be alone. To this the pasha answered,—"I know what you are about to tell me. I gave my answer to Risat Bey yesterday, and you are acquainted with it. I have written directly to Constantinople, (referring to the letter which he had sent by the Hajji Baba, a Tuscan steamer.) It is of no use. I have no other answer to give you." The Austrian consul replied, that the matter was of the most serious nature; that it might be the cause of attack from the powers. To which the viceroy replied—"It now remains for the high powers to consider with what forces they will attack me; I am in my own territory; I am not an aggressor, but attacked. I am but a very little being when compared with them, but God loves justice, and destiny rules the world." Then turning to Colonel Hodges—"Do they not also fight with the pen in Europe? Write me the communication which you have been directed to make."

The following is the short letter to the Porte to which Mehemet Ali referred in his speech:—

"Wallah, billah, tillah" (an oath, by God.)

"I will not yield a span of the land I possess, and if war is made against me, I will turn the empire upside down, and be buried in its ruins.

MEHEMET ALI."

The Restoration of Israel.

"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again."

PROSPECTS OF THE JEWS.

Agreeably to notice publicly circulated, a meeting was held and fully attended, at Chardon Street Chapel, on Monday evening, September 21, to take into consideration the condition of the Jewish nation, as respects both their present and future welfare.

Being organized, the exercises commenced by prayer led by Mr. Berk, a converted Jew, of New York, and formerly from Poland, who spends his time in exclusive labors for the Jews. Addresses on the subject were then made—by Mr. Berk, General Bratish, a Hungarian gentleman, from Portland, (providentially in the city, and hearing of the meeting by the Circular Notice,) followed by addresses from the chairman and secretary.

In the several addresses much interest was expressed by the speakers, and many facts, mostly new to the meeting, were given, relative to the late persecutions of the Jews in the east, and relative to other things—of their condition as a people, their peculiar faith, their Jewish practice—and their prospects of conversion to Christianity on Gentile ground, rather than on being previously removed to Palestine.

The whole exercises of the meeting seemingly enlisted the general sympathies and strong feelings of the assembly till nearly 10 o'clock, when the meeting closed—and yet others present would gladly have added their testimony, had there been time.

The following Preamble and Resolutions were then read and adopted unanimously:

Whereas, The Jews, as a nation, though dwelling among us, and many of them in other Christian nations, have, in our view, been too much overlooked or passed by in the labors of Christians, as in the case of the Priest and the Levite, when beholding their neighbor smitten and spoiled by thieves,—and whereas, we feel ourselves specially called at this time, deeply to sympathize with them in the late extreme, shocking, and protracted tortures and massacre of many of their numbers at Damascus, without any just cause of complaint against them,—and whereas, their present flocking by hundreds to this country for protection and safety, together with other signs of the times in the religious world, indicate that something special should be immediately done in behalf of their present safety and everlasting welfare; therefore,

1. *Resolved,* That in our view, the efforts heretofore and now making in England and elsewhere, by our brethren, for christianizing the Jews, wherever to be found, without a previous removal to Palestine, are highly proper, and worthy to be continued and imitated by others, and to be extended among all the Jews in the world.

2. *Resolved,* That the doctrine which has for years been promulgated to a considerable extent, that the Jews must be returned to Palestine, as a nation, before they can be generally converted to Christianity, appears to us unscriptural and naturally calculated to hinder the work of their conversion where they now are; as it seemingly flatters them in their sins, to set their heart on

things on earth, and not on things above, in the perversion of the gospel of Christ on that subject.

3. *Resolved*, That, from the alleged facts now laid before this meeting, which we suppose are many of them not generally before the public, in relation to the Jews, we feel ourselves called seriously to question the correctness of many of the public and popular reports of the prospect of the Jews soon going as a nation to Palestine, and would, therefore, earnestly recommend to all who would have the truth, and know the will of the Lord on this subject, that they carefully examine the facts which are now becoming public on the subject, coming from the most authentic sources, and from reputable Jews, who best understand their own desires and present movements.

4. *Resolved*, That we cordially unite with some of our Philadelphia brethren, together with certain Jews of their city, who at a late public meeting extended their invitation to the suffering Jews of other nations, to come to this country; and would now particularly invite them to our city, where, we presume, they might do as well as in any other city in the world, though at present we have few with us.

5. *Resolved*, That we earnestly recommend to ministers and other Christians, in all places, where coming in contact with the Jews, to labor faithfully for their immediate conversion to God; and in doing it, rather to repel the flattering idea of their still having the promise of a previous return to an earthly Canaan; and to preach to them immediate repentance, under the awaking consideration that "*the kingdom of Heaven is at hand*," as John, as Christ, as the Apostles did it—faithfully charging home upon them their great guilt in continuing to crucify the Lord of Glory as their fathers did—giving them distinctly to understand, that his next and expected soon coming will be to destroy them in common with all unbelievers forever from his presence, except they turn from their evil ways unto the Lord, as required in all their acknowledged Jewish Scriptures.

6. *Resolved*, That the editor of the Signs of the Times be requested to interest himself in this enterprise; to correspond, if practicable, and particularly by his paper, with Christians from abroad, on this subject—and otherwise, by his paper, to do all he can to give efficacy to these resolutions.

7. *Resolved*, That the foregoing preamble and resolutions be published in the Signs of the Times, to be forwarded direct to as many other papers as practicable; with our request that they also publish them.

J. V. HIMES, Chairman.

HENRY JONES, Secretary.

Boston, September 22, 1840.

The above resolutions were unanimously adopted also by the second christian church,—Chardon St. ED.

AN EYE WITNESS.

The following article was published in the "Mercantile Journal," on the 24th ult. It will be seen that it was written on reading the above resolutions. He substantiates all we have said about the literal return of the Jews. ED.

RETURN OF THE JEWS TO PALESTINE.

Mr. Editor,—Having lately returned from the East, I would be glad of the privilege of corroborating the sentiments contained in an article of your paper of September 22, on the "Prospects of

the Jews," although I was not present at the meeting in their behalf.

Much more than ordinary interest is manifested in this country, in reference to the restoration of the Jews to Palestine, and every item bearing on the subject, is seized with avidity. Many believe that within a year or two the Jews have commenced to return to that land by thousands, from all parts of the world. The exact truth on this subject ought to be known; and I venture to say that I am not aware, nor is it the opinion of the missionaries there, that the number of Jews in Palestine is increasing. In all Palestine there are not 10,000, (about the same number as in New York city) who are found in the four cities of Jerusalem, Hebron, Tiberias, and Safed—one half of whom, according to Mr. Nicolayson's statement, are at Jerusalem; and he has stated that he does not see that they perceptibly increase. And Rev. E. Smith, who visited Safed and Tiberias in '35 and '38, found that in latter years they had decreased rather than increased. I have, myself, seen parties of Jews leaving Jerusalem, for Europe. The truth was, they had come as pilgrims, finished their pilgrimage, and were returning.—Doubtless many of those thousands who have been spoken of as about to leave Austria, were just such persons who wish to make a pilgrimage to the tombs of their saints, and to return. Their visits to Palestine are not connected more with their respect for the Law of Moses, than with their respect for their Rabbies, who make the commandment of none effect by their traditions. Hence they swarm as much in Safed and Tiberias as at Jerusalem, comparatively.

Many of the rumors abroad, about changes in the condition of the Jews, are often but such changes as are occurring in the condition of any people; or they are stories of past days, just being chronicled. A deputation from the Scotch Church was last year sent to collect facts in Palestine, which it might have obtained from the writings of a dozen persons in their own land, by a little research. In their hurry as travellers, they often misapprehend the bearings of what they see and hear, more than resident missionaries. Any one who will read the old travellers journals, of the past two or three hundred years, will find that there have always been Jews residing at Jerusalem.

Some members of the English Church, under the influence of their views about the Restoration of the Jews, have contributed funds to build a church in Jerusalem, for service in the Hebrew tongue, using their translated Liturgy. They have also commenced a colony with converted Jews from England, and have happily succeeded in having a British consul appointed there. Nothing remarkable had occurred in the prospects of this establishment previous to my departure; unless the news is true which I see in the gazettes, that four hundred attended worship once. If this is indeed the case, I am afraid that it is owing to the persecutions they are suffering from the Egyptian Pasha's government; and that multitudes with little conscience, seeking English consular protection, have come to the English service to flatter this British agent. May the event prove that it is better than this. It will not be surprising if the year 1840 should prove indeed an era in Jewish history in the Levant. The recent murder of the Catholic priest, by somebody at Damascus, connected with shameful perversions of the truth, by the enemies of the Jews, has incensed all classes against them; and they may expect to suffer the effects

of their brutal wrath, elsewhere than at Damascus. The application of torture to the accused Jews, is not an act of religious persecution simply; it is in accordance with the ordinary mode of obtaining justice in the East, applied equally to Jews, Christians, and Mussulmans. The Christians of Turkey have as intolerant feelings toward the Jews, as Mussulmans; and it has been widely asserted, that the French consul at Damascus has much to answer for his hand in these persecutions.

H. A. H.

Bible Chronology.

BIBLE CHRONOLOGY.—We are glad to see that Bro. Miller's new calculation is exciting some interest on the subject of our chronology. We are happy to give our readers on the last page a new chronological table, from the "Chronicle of the Church," an Episcopalian paper, published at New Haven Ct. Remarks hereafter. ED.

MILLER'S REPLY TO J. LITCH, AND J. W. B.

(See No. 12, page 91.)

1. *Objection*. When a year is mentioned in Scripture to give chronology, that year must be reckoned, although the event spoken of as taking place in the year might happen in the first month. The flood ended in the year 601. Arphaxed was born 603. This would reconcile "AMERICUS" difficulty, otherwise the odd months must be reckoned. I expect they did not reckon ages by months and days; only by years. As Adam lived 130 years, and begat Seth.—The next year, 131, Seth lived. This will answer "AMERICUS." See rule, Matthew xii. 40.

2d *Obj.* Joshua was a young man when he came out of Egypt. Exodus xxxii. 11. Caleb calls himself 40 when he came out. Caleb and Joshua are often mentioned together, sometimes one first, and sometimes the other, which proves they were of the same age. See Numb. xiv. 30, 38: xxvi. 65: xxvii. 12. Joshua died being 110 years old, which would leave 30 after they came out of Egypt. Joshua xxiv. 29—31. Then I have no time for Elders which outlived Joshua. 30 years are short enough.

3d *Obj.* I can see no good reason to doubt Usher in this time, for the Astronomical calculation of Ferguson agree with his.

4. I am of the opinion Bro. Litch is right in this; I have three years too much.

One objection to Bro. L's. calculation. "Anarchy according to Josephus 18 years." Dost not this belong to the 450 years? See Acts xiii. 18—20. I want some more proof.

J. W. B.'S. OBJECTIONS IN THE SAME PAPER.

1st. *Obj.* It is not a matter of supposition with me that Abram's call was at the death of Terah. See Acts vii. 4.

Then came he out of the land of the Chaldeans, and dwelt in Charan. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

2d. *Obj.* At the death of Eli, the ark was taken; then it was seven months in the land of the Philistines, then in the field of Joshua the Beth-shumite time enough for 50,070 to look into it and be slain. Then carried up to Kirjath-jearim where it abode twenty years, and Israel lamented; then they repented and cast away their idols, meet at Mizpeh, and worship God; afterwards they have battle with the Philistines, who were subject to Samuel apparently for a long time. When Samuel became old, he made his sons Judges of Israel. And afterwards appointed Saul king. Surely I have proved twenty-one years, if not more; Usher has 46 years.

CHRONOLOGICAL TABLE FROM THE CREATION TO THE BIRTH OF CHRIST.

No.	Names of Patriarchs, Judges and Kings.	Sum.	A. M. B. C.	Book, Chapter and Verse.	Remarks.
Creation,		1	4088	Genesis, v. 3.	
1 Adam,		130	130 3958	do v. 6,	
2 Seth,		105	235 3853	do v. 12.	
<i>Beginning of the Cycles,*</i>		271	3817	do v. 15.	
3 Enos,		90	325 3763	do v. 18.	
4 Canaan,		70	395 3693	do v. 21.	
5 Mahaleel,		65	460 3628	do v. 25.	
6 Jared,		162	622 3466	do v. 28.	
7 Enoch,		65	687 3401	do v. 32.	
8 Methusalah,		187	874 3214	do vii. 6.	
9 Lamech,		182	1056 3032	do viii. 13.	
10 Noah,		500	1556 2532	do viii. 20.	
To the flood,		100	1656 2432	do	
The flood,		1	1656 2431	do	
<i>Noah sacrifices,</i>		2431	— 198 Sab. = 1386 y.	do	
11 Shem,		21659	2429	do xi. 10.	
12 Arphaxad,		351694	2394	do xi. 12.	
13 Salah,		30	1724 2364	do xi. 14.	
14 Heber,		34	1758 2330	do xi. 16.	
15 Peleg,		30	1788 2300	do xi. 18.	
16 Reu,		32	1820 2268	do xi. 20.	
17 Serug,		30	1850 2238	do xi. 22.	
18 Nahor,		29	1879 2209	do xi. 24.	
19 Terah, †		85	1964 2124	do	
20 Abram called, <i>sacrifices at Bethel,</i>		75	2039 2049	do xii. 4.	
21 Isaac,		3	2042 2046	do xii. 8.	
22 Jacob, goes to Egypt, †		22	2064 2024	do xxi. 5.	
Exode, <i>Passover sacrificed,</i> Wanderings in the wilderness, <i>Public sacrifices in Canaan, §</i>		60	2124 1964	do xxv. 26.	
1 Joshua and Elders,		130	2254 1834	do xlvi. 28.	
1. Servitude to Mesopotamia,		22511	1577	Exodus, xiii. 41.	
2 Othniel,		182529	1559	do vii. 9. Deut. xxxiv. 7.	
2. Servitude to Moab,		82537	1551	Judges, iii. 8.	
3 Ehud,		402577	1511	do iii. 11.	
3. Servitude to Moab,		182595	1493	do iii. 14.	
4 Deborah and Barak,		402735	1353	do iii. 20.	
4. Servitude to Midian,		72742	1346	do iv. 3.	
5 Gideon,		402782	1306	do v. 31.	
6 Abimelech,		402822	1266	do vi. 1.	
7 Tolah,		32825	1263	do viii. 28.	
8 Jair,		232848	1240	do ix. 22.	
5. Servitude to the Philistines		182866	1222	do x. 2.	
9 Jeptha,		62872	1216	do x. 3.	
10 Ibzan,		72879	1209	do xx. 8.	
11 Elon,		102889	1199	do xi. 7.	
12 Abdon,		82897	1191	do xii. 9.	
6. Servitude to the Philistines		402937	1151	do xii. 11.	
13 Eli,		402977	1111	do xii. 14.	
1 Samuel and Saul,		403017	1071	1 Sam. iv. 18.	
2 David,		403057	1031	Acts. xiii. 1.	
<i>Temple begun; public sacrifices</i>		43061	1027	1 Kings ii. 11.	
3 Solomon,		363097	991	do vi. 1.	
4 Rehoboam,		173114	974	2 Kings, viii. 18.	
5 Abijam,		33117	971	do xiv. 21.	
6 Asa,		413158	930	do xv. 2.	
7 Jehosaphat,		253183	905	do xv. 10.	
8 Jehoram,		83191	897	do xxii. 42.	
9 Ahaziah,		13192	896	2 Kings, viii. 17.	
10 Athaliah,		63198	892	do viii. 26.	
11 Joash,		403238	855	do xi. 3.	
12 Amaziah,		293267	821	do xii. 1.	
Interregnum,**		113278	810	do xiv. 2.	
13 Azariah,		523330	758	do xiii. 10. xiv. 1, 2, 16. xv. 1.	
14 Jotham,		163346	742	do xv. 2.	
15 Ahaz,		163362	726	do xv. 33.	
16 Hezekiah,		293391	697	do xvi. 2.	
17 Manassah,		553446	642	do xviii. 2.	
18 Ammon,		23448	640	do xxi. 1.	
19 Josiah,		313479	609	do xxi. 19.	
20 Jehohaz,		3mo.		do xxii. 1.	
21 Jehoakin,		113490	598	do xxiii. 31.	
22 Jehoachin,		3mo. 3491	597	do xxiii. 36.	
23 Zedekiah, <i>CAPTIVITY,</i>		113502	586	do xxiv. 8.	
2d Temple; <i>public sacrifices</i> ††		703572	516	do xxiv. 18.	
Completion of the walls, ††		323654	434		
Birth of Christ, §§		4344088	0		
A. D.		18405928	72.		

SIGNS OF OF THE SECOND

JOSHUA V. HIMES, EDITOR.]



THE TIMES COMING OF CHRIST.

VOL. I.

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.

BOSTON, OCTOBER 15, 1840.

NO. 14.

REVIEW OF CAMBELL ON THE CAPTIVITY OF THE JEWS.

As brother Cambell has concluded his series of articles on this subject, I wish to present a few thoughts in reply. And yet I hardly know how to come at the subject intelligibly to the reader. For after the closest examination of what he has written, I am unable to determine the precise point at which he aims. But as near as I can determine, he—

1st. Assumes that the seven times of punishment denounced against the Jews, Lev. xxvi. 18, 21, 24, 28, signify seven prophetic times of 360 years each, or 2520 literal years, during which the Jews should be in bondage to their enemies: also, that as the threatening is four times repeated, so the execution of it would commence and end at four several periods.

2d. He assumes that the Bible teaches the doctrine of the literal restoration of the Jews to Jerusalem, at the end of the seven times captivity. *I say, assumes*:—for although Bro. Miller has publicly challenged him to a discussion of the point, on Bible ground, he has not as yet advanced one single Bible argument in support of it.

3d. He assumes that the Jews will, a part of them, return to Jerusalem at the expiration of 2520 years from the commencement of each of their four captivities: and that the final deliverance of the Jews, and restoration to Jerusalem, received an earnest of its accomplishment in the restoration of the ancient Jews from captivity at four distinct periods, each just 10 years from a period when a part of the Jews went into captivity.

4th. He assumes that each threatened period of punishment, Lev. xxvi. had its typical fulfillment in Nebuchadnezzar's banishment from among men. Dan. 4th chapter. If I have misstated any of his positions, Bro. C. will please correct me. I will now enter into an examination of these positions.

I. That the seven times, of Lev. xxvi. signify 2520 years, during which the Jews were to be in captivity, I deny. There is no evidence that the idea of time is included in the expression, at all. The simple and obvious meaning is, that in case of disobedience, God would send on the Jews seven distinct punishments. And no unbiased mind would, on reading the passage, think of any thing else. Until brother C. therefore, produces some evidence of the correctness of his position, I must be allowed to dissent.

But admitting, for argument's sake, that the threatening does mean *seven times*, or 2520 years, let us see how he disposes of it.

1. He takes for granted, that the period was to commence with the time of Manasseh's captivity. The evidence in support of this is Jer. xlvi. 3, 4, 5. The reader may turn to and read it for himself. Whether it is sufficiently strong to ground such an argument on, every one must judge for himself. But I wish to be excused from adopting it.

2. He next takes for granted, without *one iota* of evidence from the Bible, that Manasseh's captivity took place in the 22d year of his reign, and at the time he supposes Ephraim was broken. But the truth is, there is no information in the Bible, or any where else, that can be depended on, as to when Manasseh's captivity began, or how long it continued.

3. According to Bro. C. the 22d year of Manasseh was B. C. 677. Hence, 2520 years will end in A. D. 1843; when the first fruits of the restoration will be gathered. I deny, however, that the 22d year of Manasseh's reign was B. C. 677, and challenge him for the proof. Let it be given item by item. I am prepared to prove that it was only 668 B. C. Thus the harmony of his numbers is destroyed and his whole system deranged: For 1. There is no evidence that the *seven times* means 2520 years. 2. If there was, there is no evidence that the period of punishment was to begin with Manasseh's captivity. 3. Manasseh's captivity cannot be proved to have taken place in the 22d year of his reign: nor, 4. Was the 22d year of his reign, the year B. C. 677.

The subjugation of Jehoiakim and date of the second captivity, he places B. C. 607. This also is a mistake. Jehoiakim's captivity, which took place in the 3d year of his reign, I am prepared to show was the year B. C. 599. Hence instead of 1913, the second termination will not be until 1921.

Again. He commences his third period of 2520 years, at the captivity of Zedekiah, B. C. 590, and ends it A. D. 1930. Here also is another mistake. For the captivity of Zedekiah was only 580 B. C. Hence his time will not end until A. D. 1940.

Once more. The fourth period he says commenced with the gleaning of the last remnant of Judah by the king of Babylon, B. C. 584. Thus making 6 years between the captivity of Zedekiah and the last gleaning of Judah. By what sort of logic he makes this out, I cannot tell. For Zedekiah's captivity took place in the 19th year of Nebuchadnezzar's reign. 2 Kings xxv. 8. And the last gleaning of Judah was in the 23d year of his reign; Jeremiah lii. 30, making four years, only, between the events. But instead of its being 584 B. C. it was only 576. And instead of the 2520 years ending A. D. 1936, it would end 1944.

II. The second position, viz: That the Bible teaches the literal restoration of the Jews to Jerusalem at the termination of the seven times captivity, I, of course, also deny; and must continue to do so until it is established by evidence.

III. The third assumed position, viz: That the Jews are a part of them, to be restored to Jerusalem at the expiration of 2520 years from each of their four captivities; and that the final deliverance of the Jews and their restoration to Jerusalem, received an earnest of its accomplishment, in the restoration of the ancient Jews from captivities at four distinct periods, each just 70

years from the time when a part of the Jews went into captivity, we will now examine.

1. A remark on the captivities. Bro. C. has selected four for his purpose. (1) Manasseh's captivity, which he places in the 22d year of his reign. (2) Jehoiakim's captivity, which took place in the 3d year of Jehoiakim's and first of Nebuchadnezzar's reign. (3) Zedekiah's captivity, in the 19th year of Nebuchadnezzar's reign. (4) The last gleaning of Judah in the 23d year of his reign. Why did Bro. C. in making this enumeration of captivities, pass over unnoticed the captivity of Jehoiachin in the 9th year of Nebuchadnezzar? 2 Chron. xxxvi. 9, 10. It was certainly as important a captivity as some of the others.

2. The restoration at four distinct periods, 70 years from each of the four captivities, was an earnest of the final accomplishment of all their captivities, at the end of seven times.

But I deny that those restorations did take place just 70 years from the corresponding captivity.

(1) "Manasseh's captivity, B. C. 677. Respite on repentance till 607 B. C. 70 years." I have already said, that I denied that there was any evidence that Manasseh's captivity took place in his 22d year, or that that year was 677 B. C. I now declare, that from the 22d year of Manasseh to the third of Jehoiakim was not 70 years. Take 22 years from 55, Manasseh's reign, (2 Chron. xxxiii. 1.) leaves 33 years. Ammon reigned 2 years. (2 Chron. xxxiii. 21.) Josiah 31 years. (2 Chron. xxxiv. 1.) Jehoahaz three months, (2 Chron. xxxvi. 2.) Jehoiakim 11 years. (2 Chron. xxxvi. 5.) In the third year of his reign began the seventy years' captivity. 3 from 11 leaves 8 years. 33 \times 2 \times 31 \times 3 months \times 3 years = 69 years 3 months.

But let us look further at this "*respite*." He sends Manasseh into captivity in the 22d year of his reign; and then without giving him any time for the continuance of his bondage, in 69 years from its commencement, he gives him "70 years respite" from it!! This is surely a striking "chronological coincidence!" But what analogy exists between a respite of seventy years from captivity, or not being in captivity, and a final restoration from it, after 2520 years, Bro. Cambell must explain.

2. "Jehoiakim's captivity, B. C. 607. First edict of Cyrus, B. C. 537; 70 years." Here again I must deny, (1) That the captivity began B. C. 607. (2) That it was just seventy years from that captivity to the edict of Cyrus. Jer. xxv. 11, 12. "And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." But according to Bro. C.'s own showing, Cyrus did not begin his reign until two years after the death of Belshazzar. If therefore, God did pun-

ish the king of Babylon at the end of the seventy years, then it was seventy-two years from Jehoiakim's captivity, to the first year of Cyrus, when the edict was given. And this is the true state of the case. Jehoiakim's captivity took place in the first year of Nebuchadnezzar's reign. He reigned 45 years. Jer. lii. 31 : "And it came to pass, in the seven and thirtieth year of Jehoiakim's captivity, in the twelfth month and five and twentieth day of the month, that Evil-Merodach, king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin, king of Judah, and brought him forth out of prison." Jehoiakim reigned eight years after the captivity. Jehoiachin three months. Jehoiachin's captivity had continued thirty-seven years on the first year of Evil-Merodach = 45 years and three months. Evil-Merodach, according to Rollin, reigned two years. Neriglessar, four years. Labarossearched, nine months. Belshazzar, eighteen years. 45 X 3 months X 2 years X 4 X 9 months X 18 years = 70 years; when Belshazzar the king of the Chaldeans was slain. 2 years more for the reign of Darius will bring the first year of Cyrus 72 years from Jehoiakim's captivity.

3. Zedekiah carried captive. B. C. 590. Edict of Darius, (Ezra vi.) B. C. 520. 70 years.' From 607 B. C. to 590, 17 years. Now will Bro. C. just put together eight years for Jehoiakim, three months for Jehoiachin, and eleven years for Zedekiah between the two captivities, and tell us how near 17 years it comes?

But I again dispute the fact, that it was just 70 years from Zedekiah's captivity, to where Br. C. places the edict of Darius. Subtract 19 years from the former 70, ending with the fall of Babylon and death of Belshazzar, and we have 51 remaining. According to Bro. C.'s computation, Darius gave his edict in the first year of his reign. For he says it was B. C. 521. And the dedication of the 2d temple B. C. 514, 6 years difference. According to Ezra vi. 15, the dedication took place in the 6th year of Darius. Hence, the edict was in his first year. Then let us count. 51 remaining years of the 70, ending with Belshazzar's death. Darius the Mede, reigned two years. Cyrus, seven years. Cambyses, seven years. Smerdis the magician, seven months. Then follows Darius Hystaspes. 51 + 2 + 7 + 7 months = 68 years and 7 months. After all, what has a simple edict for the continuation of the building of the temple, to do with the return of the Jews? For it does not appear that one Jew, at that time, returned to Jerusalem. Reader, look at it all now again.

4. The last gleaning of Judah, B. C. 584. Dedication of 2d temple B. C. 514. I have already shown, that between the captivity of Zedekiah and the last gleaning of Judah, instead of six, as Bro. C. has it, there were only four years. The first was the 19th year of Nebuchadnezzar's reign; the second, the 23d year. And instead of 584, this gleaning was 576. And instead of the dedication of the 2d temple in 514 B. C. it was 506, B. C. 11 (9).

But what had the dedication of that temple to do with the return of the Jews? There is not the shadow of evidence, that a single Jew returned from captivity at that time. And what analogy, pray tell me, exists between the dedication of a house of worship, and the final return of a nation from dispersion? But,

IV. The banishment of Nebuchadnezzar from among men for seven times, typically fulfilled the 520 years' captivity of the Jews. I cannot here forbear to introduce Webster's definition of "Vagary": "A wild freak, a whim."

But to the point.

1. "God's first threatening, (Lev. xxvi. 18,) began its execution B. C. 677. The length of the captivity was typically fulfilled in Nebuchadnezzar's banishment among the beasts, (Dan. iv. 16,) 'let seven times pass over him.'" Now I ask, what typical fulfilment was there in the simple declaration of the king, that he heard such an announcement from the holy one, respecting the great tree? This is all we can make of it in any way. But in Br. C.'s view, this simple rehearsal of his vision, is a typical fulfilment of the captivity of the Jews!!!

2. "Second prediction, (Lev. xxvi. 21,) 'I will bring seven times more plagues upon you,' &c. Executed B. C. 607, (2 Chron. xxvi.) Typically fulfilled, (Dan. iv. 23,) 'till seven times pass over him.'" What, again, has the simple rehearsal by Daniel of Nebuchadnezzar's dream, to do with the captivity of the Jews?

3. "Third prophetic warning, (Lev. xxvi. 24,) 'I will punish you yet seven times for your sins,' commenced its execution B. C. 590, (2 Chron. xxxvi. 17, 18.) Typically fulfilled (Dan. iv. 25,) 'seven times shall pass over him!'

This, too, is a simple announcement by Daniel of the meaning of the vision; and can have no bearing on, or analogy with, the actual captivity of the Jews. Yet Br. C. says this text typically fulfilled the seven times captivity of the Jews. Truly he has a curious idea of the fulfilment of an event. What does the text, or indeed any one of the three texts, now quoted from Daniel 4th, record as having been done? JUST NOTHING!

4. "Fourth and last predicted judgment, (Lev. xxvi. 28,) commenced its execution B. C. 584. The allegorical fulfilment of this, is described, (Dan. iv. 32.)" This is the passage of sentence on Nebuchadnezzar, and like the former, fulfilled nothing at all. But even admitting that each text had been a record of his banishment, what has that banishment of a heathen prince from his throne for seven years, to do with the captivity of the Jews? I can see no connection.

I have now done for the present. And if it will be any consolation to Br. Cambell, he may consider this as only one of "the vagaries of such men as MILLER and

P. S. As I have denied the correctness of Br. C.'s chronology, I will now give a table, from the 22d year of Manasseh to the vulgar era of Christ's birth. Manasseh reigned 55 years; 22 from 55, leaves 33.

Manasseh	reigned 33 years,	2 Chr. xixii. 1	B. C. 668
Amon	" 2 "	xxviii. 21	
Josiah	" 31 "	xxxiv. 1	
Jehoahaz	" 3 mos.	xxxvi. 2	599
Jehoiakim	" 11 years,	xxxvi. 5	2d of Jebo.
Jehoiachin	" 3 mos. 10 ds.	xxxvi. 9	Zed. Cap.
Zedekiah	" 11 years,	xxxvi. 11	580
Nebuchadnezzar	farther reigned 26 "	last gleaming	576

See foregoing article.

Evil Merodach, " 2 "

Rollin's Hist.

Neriglessar, " 4 "

Laborssearched "

9 months "

Belshazzar " 18 years,

Darius the Mede " 2 "

Cyrus the Persian " 7 "

Cambyses " 7 "

Smerdis, the Magian " 7 mos.

Darius Hystaspes " 36 years,

Xerxes the Great " 13 "

Artaxerxes to decree " 6 "

Ez. vii. 7 in ans. 457

giv'n Ezra 7th y. 6 " 210 years, 10 mos. 10 days.

From the 7th year of Artaxerxes to the vulgar era of Christ's birth,

457 years

210 " 10 mos. 10 days.

Total B. C. 667 " 10 " 10 "

ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN: THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. Wm. Allen, D. D. of Northampton, Mass.
CONCLUDED.

In conclusion, the following schemes are proposed for the consideration of the reader:

First, we may date the rise of antichrist in the year A. D. 606, when Phocas, then on the throne at Constantinople, constituted Boniface, the third, (the bishop of Rome,) the universal bish-

op and supreme head of the church. Or we may fix this date at A. D. 610, about which time Boniface IV. received from Phocas the Pantheon, at Rome, and converted it into a church; retaining, however, the pagan idolatry. "Here Cybele was succeeded by the Virgin Mary, and the pagan deities by Christian martyrs. Idolatry still subsisted, but the objects of it were changed." This, too, was about the period of the rise of Mohammedanism.

If we add to these dates the period of 1260 years, then the overthrow of antichrist will be A. D. 1866, or 1870.

Next, we may date the rise of antichrist in the year A. D. 666. This is the precise number which the wisdom of God has communicated as the number of the beast, Rev. xiii. 18. As Ireneus found this number in the Greek word *Sateinos*, denoting the Latin or Roman Church, so it is remarkable, that in the year A. D. 666, Pope Vitalianus ordained that all public worship should be in Latin. It is also very remarkable, that down to the present day, the Roman Catholic liturgy, or established public service, is in all countries in *Latin*, whether the people understand it or not. By adding 1260 to 666, the period for the overthrow of antichrist will be A. D. 1926. If with some writers we suppose, that the 1290 and 1335 days of Daniel means years, by adding to 1926 the 75 years, (by which 1335 exceeds 1269) it brings us to A. D. 2001, the first year of the millennium. "Blessed" indeed is he, "who cometh" to that period.

One other scheme is this: that as the pope received from Pepin, king of France, the exarchate of Ravenna about A.D. 752, and became then a temporal prince, that year is to be regarded as the rise of antichrist. Of course, he will be overthrown—this scheme being supposed to be true—in A. D. 2012.

I am not just now prepared to maintain the truth of any one of the schemes, although I doubt not, that one or the other of them is true; but this to my mind is very evident, thatasmuch as God has communicated the number of the persecuting beast, and calls upon the man of *understanding* to count that number, or to ascertain the very power described in prophecy and the commencement of the reign of antichrist, the time will assuredly come, when the church will understand that number. The knowledge of this will be a key to unlock the mystery of the 1260 days of the Revelation. And then doubtless, as the now obscure prophecy will stand forth in a blaze of light, the wisdom of God will be adored by the whole church.

In the meantime, in the absence of certainty, and while waiting for the light, which is yet to be shed upon the subject, every careful inquirer will be disposed to yield his opinion to the greater probability. If, then, in past events we cannot find any clear and exact fulfilment of the important prophecies concerning the equivalent periods of 3 1/2 times, 42 months, and 1260 days, the conclusion is, that in all probability the accomplishment or termination is yet future.

As those prophecies describe the rise and continued existence of a persecuting power, and the depressed state of the church generally, or of the church in some countries, during the period just mentioned; and as the antichristian and persecuting power of Rome began to indicate its character about the year A. D. 606, being in this year made universal bishop,—and as the pope was crowned and made a temporal prince in the year A. D. 752,—and has ever since, down to the present day, held an unrighteous sway in opposition to the kingdom of Christ,—it seems altogether probable, that the overthrow of this persecuting power will occur at some period between A. D. 1840 and A. D. 2012. They, who think the years A. D. 606, and A. D. 666 are most worthy of consideration, will of course expect the overthrow of antichrist in A. D. 1866, or in A. D. 1926, that is about 30 years, or about 90 years from the present time. In either case, the wondrous, long-expected day is *near*, when the delusions of miserable men shall pass away, and it shall be said to Zion,—“Arise, shine, for thy light is come, and the glory of the Lord hath arisen upon thee!” On either supposition, an immense work is to be performed by the church,—a work of such appalling magnitude, as to discourage all labors but the labors of faith and heavenly zeal. To communicate the gospel to three quarters of the whole family of man;—to gain access to the understandings and the consciences of four or five hundred millions of uninstructed and prejudiced men, idolaters, wedded to their idols;—to break their strong habits of sin;—to send the Bible to every family on the earth; and to train up half a million of preachers of the glad tidings of salvation;—is not here work, more than enough for a century of strenuous effort on the part of the church? Is there not occasion, also, for trust in God’s promise, for reliance on his almighty power, for all the fervency and importunity of supplication?

ILLUSTRATION OF PROPHECY.

REPLY TO REMARKS ON THOUGHTS FOR THINKERS, NO. 2.

BY A BIBLE READER.

MR. EDITOR—Accept my cordial thanks for your candor in admitting my article “*Thoughts for Thinkers*,” as also the candid notice taken of the points enumerated. This leads me to believe that you, in common with myself, are honestly searching for the Truth—the mind of the Holy Spirit. The God of all truth grant that the same spirit may guide my pen in all I write. Permit me, dear sir, to suggest upon No. 1, that the temple described in Ez. xl, cannot be in the *heavenly state*, as the materials are earthly, as “wood—thick plank,” &c. &c., (see Ez. xli. 16, 22, 25, 26,) while in the *heavenly city* which John describes as coming down from God *out of Heaven*, in Rev. xxi, there was no temple.

No. 2. “But how many Jews remained yet to return from Assyria and Babylon, to whom the prophecies of Zechariah, Haggai and Malachi might apply?” May I ask, how could such prophecies as these apply to *that captivity*? “I scattered them with a whirlwind among all the nations whom they knew not.” Thus saith the Lord of Hosts, “Behold I will send my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem, &c., and I will bring them again out of Egypt—and it shall come to

pass, that as ye were a curse among the Heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing, &c. Thus saith the Lord of Hosts, in those days that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard God is with you.” Thus saith the Lord of Hosts, I was jealous for Zion with great jealousy, and I was jealous for Zion with great fury. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth: and the mountain of the Lord of Hosts, The Holy Mountain.” Zechariah viii. Has this ever been fulfilled? It may be said “this is a *heavenly state*, and will be fulfilled in Heaven.” But what is the next verse? “Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age; and the streets of the city shall be full of boys and girls playing in the streets thereof,” &c. Zech. viii.; see also x. 6, to the end.

No. 3. “The kingdom which follows, is not of this world, is not in this world, and its citizens nor its subjects are men in flesh and blood.” What saith the Scriptures? “Art thou the King of the Jews, &c.? Jesus answered, my kingdom is not of (from) this world.” What does this mean? Read. “If my kingdom were of this world, (of earthly origin) then would my servants fight, that I should not be delivered to the Jews: but now, is not my kingdom or sovereignty from hence, i. e. earth derived? Pilate, therefore, said unto him, art thou a King, then? Jesus answered, thou sayest that I am a King, (thou speakest the truth) for this end was I born,” &c. John xviii. “The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever, &c. Rev. xi. “And a crown was given him, and he went forth conquering to conquer,” and on His head were *many crowns*” (compare Rev. vi. 2, with xix. 11.) “And I will rejoice in Jerusalem, and joy in my people. Then shall be no more thence an infant of days, (who lives only a few days) nor an old man that hath not filled his days: for the child shall (not as now die a few days old) shall die an hundred years old, (will they die at all in the *heavenly state*?) but the sinner an hundred years old shall die accursed; and they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them,” &c. Isaiah lxv. These are the subjects of the Millennial reign, and surely yet in flesh and blood. But the Kings and Priests of those “kingdoms of this world,” who shall reign with Christ on earth for one thousand years, they like their glorious brother-king and co-heir, the Son of David, have only flesh and bones, (see Luke xxiv. 39, compared with Phillip. iii. 21,) for they, as well as he, will have died (and thus parted with their blood, “which is the life of the flesh,” Leviticus xvii. 11,) and shall then have bloodless, deathless, “spiritual bodies,” “being children of the resurrection, and be as the angels.” And what, may I ask, prevents their visiting—walking—eating—and ruling, among men on this earth, as did the angels in the days of Abraham and Lot, &c.? Or as the king did for forty days after his resurrection?

No. 4. Compare “The prospects of the Jews” by Rev. H. M’Neile, in the *Literalist*, No. 9, 10, with the article signed Ward, page 86 of this paper.

No. 5. “The throne intended in Luke i. 32, is in the new earth.” What saith the Scriptures? “And the Lord God shall give unto him the throne of his Father David.” Did David ever have a throne in any other earth than this? It could not refer to heaven: for Luke, who wrote Luke i. 3, also says in Acts ii. David is not ascended into the heavens,” but, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his (David’s) throne. May I also ask, on what throne, Christ, the Son of David, is to sit, when “he rules in the midst of his enemies?” Psalm cx. 2. And what kingdom or throne he gives up when he shall have destroyed the last enemy, death; which is not until the end of one thousand years, after the first resurrection, (Revelations xx. 14) and shall have put all his enemies under his feet? 1. Corinthians, xv. May it not be his throne, as Son of David? And may not the end alluded to in 1. Corinthians, xv. be the end of the one thousand years reign—the millenium? While, as second Adam, as God manifested in the flesh, as the Lamb, it is, that He and his servants who shall see his face, and carry his name in their foreheads, shall reign forever in the new heavens and the new earth; “where there is no more sea.”

No. 6. “Persia and Greece survive, but their dominion over other kingdoms is taken away.” Permit me, my dear sir, then to inquire, if these two nations survive, though despoiled of dominion, does not this prove that the general conflagration of the earth does not then take place? And may not China, Africa, &c. &c. survive (with Persia and Greece) the great battle of the Lord God Almighty, be among “the Kingdoms of this world,” over whom Christ and his risen and changed saints shall reign; and who shall be blessed during that blissful period spoken of by all the prophets—a period John calls one thousand years—the millenium?

No. 7. “Popery prevails over the largest portion of christendom, and will weary the faithful until the day of the Lord Jesus, and is the antichrist.” Is it now given to popery “to make war with the saints and to overcome them?” And is “power given” popery “over all kindreds and tongues, and nations?” And do “all that dwell upon the earth worship the pope, whose names are not written in the Book of Life?” Revelations xiii. 6, 7. And yet this is prophesied of some power, before Christ’s Second Advent. Or, does popery “do great wonders, so as to make fire come down from heaven in the sight of men?” Does popery “deceive them that dwell on the earth by those miracles which it has power to do in sight of the beast; saying to them that dwell on the earth that they should make an image to the beast?” And has popery “power to give life unto said image, that the image of the beast should both speak, and cause that as many as would not worship the image should be killed?” 14, 15. Yet all this, and more, is predicted of some power before, and only a short time before the Second Advent, for it is doubtless to this very tribulation that our blessed Lord alluded, when he said, “that except those days be shortened no flesh should be saved.”*

“Popery is the Antichrist.” I believe that it is an antichrist, for there are many, (John ii. 18) but not the antichrist—the man of sin, the Son of Perdition. If he is, then Revelations xiii. is fulfilled prophecy, and I ask for the exact, literal fulfillment—the exact historic proof, nay, more, the present fact, up to the actual coming of Christ.

Popery has done, is doing, great and wicked things—has had, yet has, great power; but has never wielded such fearfully *miraculous and universal power* as is given to these two beasts. If popery is not the antichrist, Revelations xiii. is *future prophecy*; and if this chapter is future, which I surely believe, then may not much of Revelation, Daniel, Zechariah, &c. be *future?* And does it not behoove us all to study our Bibles more abundantly, and prayerfully receive all that God has revealed as *little children*, who are eminent in nothing so much as the *largeness of their credulity or faith?*

No. 8. "When the holy people return, it is with everlasting joy on their heads, never to see trouble any more." Of their *final return*, when the new covenant shall be made with the house of Judah, and Israel, this is no doubt true.

In my 9th query, I meant simply to inquire whether the Bible had not revealed two *things* as to the "mystery of iniquity?" viz: 1st. That "the mystery of iniquity was already at work," even in the days of the apostles; that then there were many antichrists; that something known to the Thessalonians prevented the visible manifestation of the man of sin, the antichrist of whom the early and the last prophets spoke. That *then* the working of this mystery was *hidden*. 2d. That when the let or hindrance should be removed, his time for *open* warfare would come, and a *man of sin* be *revealed*, whom Christ himself would destroy by the brightness of his coming. That the apocalypse of antichrist would be just before the glorious apocalypse of Jesus Christ. Does not the last book of the Bible contain a Revelation to the churches of *two apocalypses*, one of *anti-Christ*, and another of *Christ?* And consequently may not the whole of that book, from chapter 4th ("and I will shew thee things which shall be hereafter") to the end of it, be *future prophecy still?* I am aware, my dear sir, that this last question may seem to very many among the few who take any decided interest in prophecy, a very strange, a very stupid, and very childish question; and if not from the *questionings of children*, (Luke ii. 4, 6, 47) "from the mouth of babes God has ordained praise." May you and I ever prefer to stand alone upon the simple word of divine wisdom, and, if need be, counted fools, than to be found standing upon "the words which man's wisdom teacheth," though surrounded and applauded by the wise and learned of this world. "Because the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Nos. 11, 12, 13. "The Jerusalem here (Revelations xi. 8) is figurative." Will you, my dear sir, have the kindness to favor your readers with a separate article on Revelations xi. 8, which I send with this sheet? "The woman city which ruled the world, we think was built on seven pagan hills, and not on one holy mount Zion." This *seems* to be so, but a closer examination of the wonderful language of wisdom, *may lead* to a different conclusion.

Revelations xvii. 9. "Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth, and are ('there' is not in the Greek) seven kings, i. e. the seven mountains are seven kings on which the women sitteth. Five (kings or mountains) are fallen, and one (king or mountain) is, the other (king or mountain) is not yet come; and when he cometh, he must continue a short space." Now, 1. Could the woman city sit upon the five kings or mountains, when they had fallen? When John wrote, they had fallen.

2. Or, on the seventh king or mountain, *not yet come?* Or 3. When sitting upon the seventh a "short space," when it shall have come, can she also sit upon the sixth, when *that* had fallen? 4. Then may I not respectfully, yet confidently ask, does this woman city sit upon seven pagan hills at the same time; or, upon seven successive kings or mountains, and at different periods of time?

A BIBLE READER.

THE SUPPOSED TENDENCY OF PROPHETIC STUDY.

"I am fearful your prophetic studies will lead your mind astray. Look at the authoress of Lit-Henry and his Bearer, The Lady of the Manor, &c.; she has become a *Universalist*," said a worthy minister to his friend, after a short conversation on the subject of prophecy. Wonderful discovery. That a child of Adam, in a fallen world, should be led astray! "Oh but think of her delightful writings, how evangelic—how orthodox, and now to become an *Universalist!*" Yes, and thought I, think of Adam created spotlessly holy—in a Paradise—"not deceived" —(1 Tim. ii. 14) and yet hearkening to the voice of a creature, rather than his Creator's. Suppose Mrs. Sherwood has become an *Universalist*, or an atheist; what then? "O give up the dangerous study of prophecy;" say rather, why has our heavenly Father given us a Bible written by prophets and filled with prophecies? Or why has our blessed Redeemer said "Search the Scriptures"? Did that worthy minister ever read such a passage, "all Scripture is given by inspiration of God and is profitable"—all of it profitable "for doctrine" (the doctrine that those *feet* that were nailed to the cross are yet to "stand upon Mount Olivet," when He comes to "sit upon the throne of his Father David"; Zech. xiv. Luke. i. 33,) "for reproof" ("by faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith") "for correction" (If thou hadst known, even thou at least in this thy day, the things belonging to thy peace! but now they are hid from thine eyes) "instruction in righteousness" (compare Mat. vi. 33, with Ps. lxxii. and Isa. lx.) "that the man of God may be perfect, thoroughly furnished unto all good works"? Does that brother know or remember that in God's purpose, the rock Christ, was to be not only a foundation to build upon, but a *stone of stumbling* to those who chose to take offence? That when many left Christ, saying, "this is an hard saying, who can hear it?" he said unto them, Dost this offend you? What and if ye see the Son of man ascend up where he was before? a harder truth still: and yet so far was he from calling them back and apologising, he turned to the twelve and said "I will ye also go away." Take your choice. The truth is, there is enough in the Bible to stumble any and all who cannot receive the truth as a little child. And yet more, "let no man deceive himself. If any man seemeth to be wise in this world, let him become a fool, that he may be wise." God has stained, and will stain the pride of all human glory—and it matters not whether human pride takes the arena of *prophecy or philosophy* to strut and plume itself, it is God's purpose to stain and humble it. Nor is this all, the time is nearing, if it has not already come, when "God shall send upon men a strong delusion, that they should believe a lie: that they all might be damned, who believe not

the truth." 2 Thess. ii. Some men have destroyed themselves by studying too intensely—working too hard—eating too much &c. &c. What shall I do to avoid such dangerous tendencies? "Let my moderation be known to all men, the Lord is at hand;" not forgetting who has said, and where, "blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." Rev. i. And how can I keep what I understand not, unless I keep fast hold of the sure word of prophecy, praying for that unction from the Holy One, to teach me "things to come," and that I may know all things revealed? May the Lord preserve me, that dear brother, and all such as he, from the fearful state described in Isa. "The Lord hath poured out upon you the spirit of deep sleep. And hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for, the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid," &c. see Isa. xxix. And from the malediction, that with streaming eyes dropped from the lips of the man of sorrows: "If thou hadst known, even thou, at least in this thy day, the things tending to (prove) thy peace, but now they are hid from thine eyes." Luke xix. 42.

A BIBLE READER.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, OCTOBER 15, 1840.

GOOD NEWS FROM GREAT BRITAIN.

We have long been anxious to open a correspondence with our British brethren on the subject of the Second Advent. We have but little knowledge of the existence or progress of the doctrine in that country, except what we have obtained from a few English works that have fallen into our hands within a few months. We are happy now to present our readers with the following letter from Mr. JAMES A. BEGG, of Glasgow, as the introduction to other communications from our brethren in Scotland, England, and Ireland.

LETTER FROM SCOTLAND.

My Dear Sir,—Many thanks for the "Signs of the Times," the succeeding Nos. of which I shall be much obliged by your procuring for me on your successive trips to Boston. I regard the very existence of such a periodical as itself one of "the signs of the times." The cry, "Behold the Bridegroom cometh!" has now been raised in many lands, but in no other country, besides our own, do I know of any periodical specially devoted to proclaim the Savior's advent near. We have had, in Great Britain

and Ireland, the "Morning Watch," the "Christian Herald," "The Watchman," "The Investigator," and "The Inquirer," all either exclusively or chiefly occupied with the illustration or enforcement of the truths of sacred prophecy, and hundreds of the heralds of the cross are also the heralds of the crown. The knowledge that such periodicals have with us been useful, both in elucidating and disseminating more correct views of the gospel of the kingdom, lead me to hail the Boston auxiliary as likely to be useful even beyond the anticipation or design of those by whom it has been originated, and by whom it is presently supported. Their object is the diffusion of the light they possess, but my hope is that, beyond this, it may be the means of eliciting more correct views on various points connected with, and centering in the establishment of the glorious kingdom of our Lord and Savior Jesus Christ—for I regret to perceive, on the part of some of those who are in America testifying of the speedy advent of the Redeemer, much misconception of what appears to me so interwoven with it as to require corresponding consideration, especially the restoration of Israel to the land of their fathers, and their faithful fulfilment of Jehovah's purpose there. Believing, as I do, that much importance attaches to correct views of the mutual relation of these two subjects, I wish I had a copy to present to the editor of the "Signs of the Times" of my "Connected View," which illustrated this; but have none left of any one of the editions, except a single one of the American reprint, published several years ago at Pittsburg, with which I do not wish to part, but which he may otherwise have an opportunity of seeing. I however, send with Christian regards, a copy of my "Letters" on our Lord's prophecies of His return, contained in Matt. xxiii. xxiv, xxv. of the principal arguments of which, by the way, I am happy to observe by an extract from his critical notes on the language &c. of the New Testament contained in No. 6 of the "Signs of the Times," Mr. A. Cambell has given an abstract, as reasons for preferring the view of these prophecies relating to our Lord's personal coming at the commencement of the millennium.

I can understand how Mr. Miller, if his own attention has not been specially directed to the Scripture prophecies themselves, for their view of the connection between the Savior's glorious reign and the restoration of Israel, may more readily reject the latter from its having found imperfect advocacy. The usual view in this country, till within the last ten or twelve years, (although there were at all times many exceptions) of those who believe in a millennium at all, was that the blessedness of that happy event would be the prevalence of universal peace, preceded by the fulfilment of God's promises of restoring the kingdom to Israel, without perceiving also that "the Beloved" shall be king over them all. Judging from Mr. Miller's mode of speaking, and that of others also, of two classes only, the one believing the advent of Christ, and rejecting the restoration of Israel; and the other, as believing there will be a restoration of Israel, and rejecting the pre-millennial advent of Christ, I should suppose that in America the old view of a spiritual reign, as it has erroneously been termed, is still the prevailing one. The distinctness with which Mr. M. perceives the evidence of Christ, lead him to oppose at once, and decidedly, those who take a different view, and the natural tendency of the mind, unless carefully and prayerfully watched against, may

have led him hastily to reject the truth with the error. I am more led to this, as the probable solution of the question, how he has arrived at his present position, from observing two or three sentences of his on the subject of the restoration, where he speaks of all the prophecies in which this is predicted, having been fulfilled in the restoration of the Jews from Babylon. Surely, a more particular and personal examination of the Old Testament prophets, would demonstrate that the promised *entire* and *subsequent* deliverance from *all* their enemies—the promised peace and blessedness—the promised continued *holiness and fidelity*, of the *whole* house of Israel, ten tribes and two tribes, was not fulfilled prior to the incarnation of Christ. He still spake of Jerusalem as to be "trodden down of the *Gentiles*," but that only for a specified time, "until the times of the Gentiles be fulfilled."

Every sign indicates that we are approaching the period when the times of the Gentiles shall be fulfilled, when Israel and Judah shall regain the inheritance of their fathers, when even "from the utmost parts of heaven," the Lord their God will gather them, and "from thence will he bring them." Deut. xxx. 1—10. "It shall come to pass on that day, that the Lord shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. xi. 10—16. In that day I believe America will not only give up her sons and daughters of Judah to occupy the land of Immanuel, but I also believe the sons of her forests—her blood-hound-hunted aborigines, the children of Israel, "the battle-axe" of Jehovah, with which he shall wound terribly their oppressors. Surely the day of vengeance is in the heart of our God in behalf of the remnant of Israel, who have been so treacherously and cruelly dealt with, since the hour the Lord discovered to the Gentiles their once peaceful hiding place. With much affection, I am, dear brother,

Yours, very sincerely,

J. A. BEGG.

35 Argyle Arcade, }
Glasgow, Sept. 16, 1840. }

Boston Oct. 8, 1840.

Dear Sir:—Yours by Dr. Scott were duly, and gratefully received. I cannot express to you my gratitude on the reception of intelligence from England, Scotland, and Ireland, of the progress of the cause of the Second Advent *near*. "As cool water to thirsty soul, so is good news from a far country." When I commenced the paper called the "Signs of the Times," I did not know of another devoted to the doctrine of the Second Advent *near*. I was aware, that many in England, and Scotland, had written on the prophecies, but knew of no periodicals or popular papers devoted to the work exclusively. Neither was I aware that any except Mr. Erving had written particularly on the "prophetic times," and that the advent was *near*. For this ignorance, I may be in fault; but still, I have had no means of correct information. I find that the public papers do not mention the subject as a general thing in this country, but to *sneer*; and perhaps it has been so with you, with the exception of your own *papers*, which have had limited circulation in this country. But I rejoice that the "day has dawned;" and that the time has now

come, for the friends of the advent near, to become one in both countries. We wish now to open a correspondence with our brethren in Great Britain, and to get all the intelligence we can on the subjects connected with the return of the Lord Messiah to our earth; while in return, I shall unite with the friends in this country to give you a full account of the cause among us.

I would now give you a detailed account of things, but as we are to have a General Conference of the friends of the Second Advent near, next week, I intend to suggest, that we have an able committee on foreign correspondence appointed, which will furnish you with full and correct information on the whole subject. Besides, I will send you by the first boat, the proceedings of the Conference, which will embody our views of the Second Advent near.

We think you in great *error* in relation to the "literal return of the Jews." Though we are not all united on this subject, yet the sentiment, that they will return, is fast passing away, among those who believe the advent near. Indeed, there are but few among our opposers who now publicly advocate the literal return of Israel. Our difference of opinion, on the Jews' return, however, will be no bar to our fellowship and co-operation. We solicit light on this subject. We may be convinced that we are in error, if so, as we have already made ourselves of "no reputation," by embracing unpopular truth we shall have no difficulty in renouncing error, and embracing additional truths. The columns of my paper are open for our British brethren to speak freely and fully, their views on this, or any subject connected with the great central truth of Christ's personal appearing in the clouds of heaven.

Please let me hear from you often.

Yours, with Christian regards, J. V. HIMES.
MR. JAMES A. BEGG.

MR. MILLER.

We have just received a letter from Mr. Miller's son, which informs us that his father started for Boston to attend the Conference, on Thursday morning, the 8th inst. and proceeded as far as Fairhaven, Vt. where he was severely attacked with *Typhus fever*, and brought home again in the afternoon, where he (at the date of the letter) lay *very sick*! This will be a sad disappointment to us all. But the "Lord reigneth" and he knows what is best for his own cause. The rest of the brethren, on whom dependence is made to take part in the Conference, are here.

Oct. 13, 4 o'clock, P. M.

ED.

BR. JONES'S WORK ON THE SECOND ADVENT.

Much of the object and plan of this work may be learned from its expressive and full title page. Among the preliminaries of the work, and the full testimony in its favor, from many pastors of the several denominations, are his 24 principles of interpretation abbreviated, with full Scripture references attached to them severally, to show that they are Scripture principles, and not the traditions of men, so that to interpret by these principles, would be directly making the Bible its own interpreter. In addition to this, he observes three other methods of interpreting prophecy, all harmonizing, to make the Bible

only, interpret itself. 1. To interpret a passage of prophecy by its full connexion. 2. By parallel passages, if possible, understood and settled by all; And 3. By making the New Testament a sure and plain commentary on the Old.

His ten lectures are expository, bringing into view, and clearly expounding with Scripture proof, in the fewest words, as many as possible, of the plainest prophecies of the Old and New Testaments, on Christ's coming, and the great events of it, as intimated on the title page. The lectures are all under the text of "*The kingdom of Heaven is at hand,*" with such occasional additional passages as best suit the different parts of the general subject. In showing the perfect harmony of the Old and New Testament writers on Christ's second coming with the kingdom of heaven to judgment, he begins with Moses, and proceeds regularly through to the Revelation; showing how each of the Old Testament writers foretold and described the great event,—how John the Baptist did it; how Christ did it; how the apostles all did it, in the Acts and in the Epistles; and how it is done fully in the Revelation. Two of the lectures show, that the millennium is "glorious and everlasting," and after Christ's coming at hand; and two of them are on the signs of his coming, now, "*even at the doors,*" containing full, though brief exposition of the whole 24th chapter of Matthew, showing it as a rousing prophecy and description of Christ's soon expected coming to judgment with the whole kingdom of God, rather than of a long passed by destruction of a literal city in a mere reign of flesh and blood, as some suppose.

Though he does not fix upon the year 1843, nor any precise time, as many of us may be doing, for the great day, he considers it in every sense, now *verily near*, and while he is careful not to say that it is probably further off than 1843, he would have us to be at once now ready for it, and to think strange as the signs are fulfilled and fast fulfilling, should the event take place within less than *one year*.

We recommend the work to our readers.

MR. SMOLNIKAR, our German brother, for whom we published a communication in our last number, has presented another for publication. We will give a few extracts from it, embracing apparently, some of his most conspicuous and peculiar views of prophecy, that our readers may see why we decline giving place to a series of articles of that character.

He says: "I myself did not understand them [i.e., "mysteries in holy writ, hitherto hidden to all mankind,"] although I am studying the sacred Scriptures from my youth, and was a public professor of the Bible for the last ten years before being called by the Lord, for what he has determined to fulfil at the beginning of the millennium; having begun on the 5th of Jan. 1837, at 5 o'clock in the evening, in the mystery continued by the Lord's appointed signs and prepar-

atory events, until Easter Sunday, of 1838, 9 o'clock, A. M. when the mystery was fulfilled, which is intituled in many other prophecies of the Bible, and last in Rev. xix. 20." * * * * "To discuss any thing in any general conference relative to the second coming, and kingdom of Messiah, would be waste time, so long as the question whether our Lord at his coming (already past,) has entrusted to me, the office of apostle or not, is not deliberated upon and determined. This question settled, we shall soon learn what is necessary to this, or effectually to do the will of our Lord."

Inasmuch, then, as he cannot assist us on the subjects of Christ's second coming at hand, for which our paper has been established, until we acknowledge his opposite theory of the event already past, and his own authority, as the Lord's "appointed" "messenger extraordinary or apostle," to teach us and all mankind, "the mysteries in holy writ, which he thinks "hidden" to all mankind," we cannot believe that our readers would be interested with his articles, or willing to read them; and though we highly respect the religious character of our brother,—his plan for a general union of the saints—his former ten years' standing as a public biblical professor, together with his present commendable and untiring zeal in the best of causes, we now feel an increased conviction of the truth of what we before affirmed; that our good brother is laboring under a very great delusion!

PROPHETIC TIMES.

We give the remainder of DR. ALLEN's article to day, on the *Designation of time in Daniel and John*. The different parts of the article will be found in No. 10, pages 73, 74, No. 13, pages 98—100, and in this No. page 106. It is a very valuable article, although it contains some errors, in calculation. These will be corrected hereafter. In the mean time, we bespeak for it a careful examination.

To CORRESPONDENTS.— We have received many communications from anonymous persons, and others who give their real names, that are laid over for want of time to prepare them for publication, as well as room for insertion. Correspondents who write correctly, and prepare their communications for the press, will be most likely to get a hearing, though all shall be heard in turn.

Dr. SCOTT, of the *Caledonia*, will accept our thanks for the files of London and Liverpool papers, with which he favored us.

BRO. BEGG, of Glasgow, will accept our thanks for the very valuable books he sent us. We shall notice them in our next, and give some extracts.

Bro. BEGG will have the goodness to act as our Agent for the "*Signs of the Times*" in Great Britain.

BRO. HAVANER's, papers are sent regularly. The "Advent" is only published occasionally.

It was never designed as a regular periodical. We thank our brother for his efforts in behalf of our paper.

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

ARRIVAL OF THE CALEDONIA!

SEVEN DAYS LATER FROM EUROPE.

The *Eastern Question*. The news by this arrival is decidedly *pacific*. It was the general belief, that the eastern question was about to be settled by the submission of Mehemet Ali to the terms of the four great European powers. The following is an extract from the London Commercial Shipping List of the 18th ult:

"The postscript of our Paris letter of Wednesday, says the Times of this morning, announces, on the authority of advices from Malta, of the 5th inst., that Count Walewski had submitted to Mehemet Ali a plan for adjusting his differences with the Sultan, which the Viceroy had acceded to. The Count had immediately left for Constantinople, with the intention of presenting the same project to the Sultan, through the medium of M. de Pontois. Mehemet Ali was believed to have declared that he would content himself with the possession of Syria during his life."

We give the above from the papers; but we have but little confidence in the report. The next news will be of a *decisive* character. The following is a true picture of Europe at the present time. [Ed.]

Foreign Correspondence of the Boston Morning Post.

LONDON, Friday, Sept. 8, 1840.

"The Crisis is fast approaching!" These were the significant words of the Morning Herald a few days since; they were only the echo of what I sent you long ago. "A crisis is at hand," said your correspondent, in a letter upon the present political state of Europe. It has just been discovered that a crisis is fast approaching. The whole world is in commotion—revolutions are in progress, and thrones are shaking to their very base—every mail which arrives, brings alarming news—where the crisis will end, none can foretell.

While O'Connell was throwing fire-brands in every direction in Ireland, and exciting six or seven millions of his countrymen to join him in the shout of "Repeal," fifty thousand Frenchmen paraded the streets of Paris to re-enact the scenes of '30. No sooner had the excitement occasioned by the expedition of Louis Napoleon to France, subsided, then a new trouble occupied the attention of the unfortunate King of the French. The Parisian operatives turned out in a body, and recited to each other their grievances, when the National Guards pointed their bayonets, and drove them to their several abodes. All is now quiet in the capital of France, but at such a critical moment as the present, we may expect to hear in a few days that the dust of her streets is wet with human blood! But France is only a speck upon the great map of the world. In Europe, Asia, Africa, and even America, there are signs of war. Our boundary question is not yet settled; and remember that I have said before what I now repeat—it is not to be easily settled. There are the British provinces to be taken care of by England, as well as her Australian subjects, who are ripe for rebellion. In the Chinese sea, the cannon already thunders, and in Egypt, Mehemet Ali holds the torch that may set the Eastern hemisphere in one uni-

versal blaze! Wherever we turn our eye, there are signs of war. The cost of this wide spread trouble, no human being can estimate; the lives that may be sacrificed in less than a twelve month, no man can number. But I am sick of the sound of war, and will go to other subjects.

CIRCASSIA—RUSSIA.—That portion of the Caucasian region, comprised between the river Koo-ban to the eastward, and northward; the shore of the Black Sea west; and the prime mountain range terminating on the coast at Gagra, to the south; is generally included in what is called Circassia. It is about 300 miles long, and 190 broad. Independent, from age to age, this noble race have defended their land with heroic valor. The attempts of Russia to reduce them to her own power, have been wily, incessant and energetic. Yet the Circassian people have resisted her claims, despised her injustice, and so far triumphed over all her attempts. The Russian General Williamoff undertook to accomplish the work in seven campaigns; violence, cruelty, and violation of solemn oaths were his weapons. He was beaten, although he covered whole regions with smoking ruins, and was finally disgraced by the emperor of Russia. Rayenski, his successor, pursued a different policy, and for two years past the Russians have contented themselves with erecting a continuous line of forts on the Circassian coast. It appears from recent intelligence, that six important forts, manned each by 300 or 400 disciplined soldiers, have been utterly destroyed by the valiant multitudes, who were determined to teach Russia that thus far she had expended her men, her labor, and her money in vain.

England sits watching with intense jealousy these movements of Russia. Jealousy, and lust of dominion, evidently burn strongly in both of these gigantic powers. The weak must be sacrificed to their rivalship. Over them all sitteh the King of kings. The Mahomedanism of the Circassians is his abhorrence. Great are the engines which he wields. The nations know not the grandeur of his purposes. Let us observe and be humble. Let us stand in awe, and be wise. Let us compare these events with his word, and be instructed. *N. Y. Evangelist.*

Bible Chronology.

BIBLE CHRONOLOGY.—We are glad to see that Bro. Miller's new calculation is exciting some interest on the subject of our chronology. We were happy to give to our readers in our last No. a new chronological table, from the "Chronicle of the Church," an Episcopalian paper, published at New Haven, Ct.

Although the editor does not name Mr. Miller, or the "Signs of the Times," yet the following notice of the subject shows to whom we are indebted for this new, and learned calculation. The editor of the Chronicle says:

"We give on one page of the *Chronicle* today, a chronological table, compiled with much care and pains. It is published with reference to an opinion that is at present advocated strongly by many, that 6000 years from the creation will be completed in 1843. A critical revision of this table is invited by any one who has made this a subject of study."

By this calculation we gain 88 years. The

common era brings us within 160 years of the great Sabbath. The calculation of the *Chronicle* brings us within 72 years;—88 years nearer than the old. A more thorough examination of the subject, may yet convince the author of a mistake somewhere in his reckoning of *seventy-two years more.*

Bro. Miller will give a review of this new table, which will be published soon.

BIBLE CHRONOLOGY.

MR. EDITOR—In looking at the Chronological Table prepared by Mr. Wm. Miller, and published in the *Signs of the Times*, for August 15th, several queries and objections have arisen in my own mind, which I wish to present for your consideration.

I pass over one or two objections which presented themselves, because they have already been alluded to in your paper. Permit me to say, however, that I hope to see them disposed of in some way soon.

My object at present is to make a few inquiries in relation to the administration of the Judges.

1st. Is it not said (*Judges xv. 20*) that Sampson "judged Israel in THE DAYS OF THE PHILISTINES twenty years?" With what propriety, then, can the time of his administration be added to the servitude under the Philistines?

2d. How long a time may have elapsed between the death of Sampson and the commencement of the administration of Eli, or may not Eli have exercised the functions of a civil officer prior to the death of Sampson?

3d. What evidence is there as to the length of time that Samuel judged Israel? How long may his sons have officiated in that capacity? Or, as it is said (*Samuel vii. 15*) that he "judged Israel all the days of his life," may he not have continued in that office subsequent to the time when Saul first became king over Israel?

Much stress is laid by Mr. Miller upon the fact, that (as he says) Paul states that God "gave them judges about the space of four hundred and fifty years," &c.

But by reference to *1 Kings vi. 1*, it will be found, that Solomon began to build the temple in the four hundred and eightieth year after the children of Israel came out of Egypt. Now deduct

For the sojourn in the wilderness	40 years.
government of Joshua	30
reign of Saul	40
reign of David	40
Three years in the reign of Solomon	3

Total	153
	480
	153
	327

We have 327 years for the administration of the Judges.

A single remark upon the passage in *Acts*. It appears to me that our translation does not give the true meaning of the passage, and that a correct version of it would be something as follows: "And after these things," (the things mentioned in the three preceding verses) "And after these things, about four hundred and fifty years, he gave them Judges until Samuel the Prophet;" and that the four hundred and fifty years refers not to the time in which the Judges ruled in Israel, but to the period which elapsed

between the event mentioned in the 17th verse, and the commencement of their administration. I can see no other way in which Scripture may be made to harmonize in its different parts, and the construction I have given, appears to me perfectly natural, and in accordance with the grammatical construction of the language.

If we consider the choice of Israel, mentioned in the 17th verse, as commencing with the birth of Isaac, we shall find that it was about four hundred and fifty years to the close of the events recorded in the 19th verse.

From the birth of Isaac to the Exodus out of Egypt

Sojourn in the wilderness

Seven years in the land of Canaan

Making about 450 years

I should be pleased to see your views, or those of any of your correspondents, in relation to these points.

AN INQUIRY.

MR. EDITOR :—Whoever examines Mr. Miller's "new Bible Chronology" will perceive that he reckons a period of 625 years from the going forth of the children of Israel out of Egypt, to the building of Solomon's Temple; but the author of the first Book of Kings in the sixth chapter 1st verse, tells us, that this period was 480 years. Here is a difference between them of 145 years. This seems to me no small mistake, and it becomes us to ascertain with whom it originated.

REMARKS.—BRO. PARKHURST may find a solution of the question in the following article. Bro. M. in the mean time will give his view in a future number.

BIBLE CHRONOLOGY.

Criticism on 1 Kings vi. 1.—The 480 years.—A.M. 5944.

MR. EDITOR—Of late there has considerable excitement prevailed, relating to the Jews, millennium, second coming of Christ, age of the world, &c. These and various kindred subjects have been presented before the public and have elicited considerable inquiry. The students of prophecy, both in Europe and America, have been aroused to action, and have presented the result of their researches before the public. With regard to the age of the world, it must be acknowledged, there is much darkness hanging around various periods, which make it exceedingly difficult to come at a satisfactory result on this point. In general, it is put down at 4004 years before Christ, and 1840 since, which would bring us to the 5844 years since the creation. Br. Jones has given us a connected chronological table, from the creation of the world to the Babylonish captivity. I have long since been satisfied, with the correctness of the different periods, except the one which allows but 480 years from the exodus of the children of Israel out of Egypt, to the commencement of the temple under Solomon.

I am convinced of an error here of about 100 years, and that the account 1 Kings vi. 1, should assign 580 years to that period, instead of 480. In examining this subject, I intend in the first place, to suggest how the error might have been introduced, and then endeavor to show that it is an error, and that it should be 580.

The Hebrew, it is well known, was written in characters; and in some of the earliest manuscripts, the characters which stood for 580, might have been mistaken for 480; the error once re-

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ceived, would not be rectified, and in this way would come down to us.

Paul in the Synagogue at Antioch (Acts xiii. 18 &c) gives an account of the time which expired after leaving Egypt, &c. He says, about the time of 40 years suffered he their manners in the wilderness; and when he had destroyed seven nations in the land of Canaan, he divided unto them their land by lot; (he does not say how long it took them to subdue the land, and divide it, but it was about 7 years) and after that he gave unto them judges, about the space of 450 years, until Samuel the prophet; and afterwards they desired king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of 40 years; after Saul we know that David ruled 40 years, and that Solomon, in the fourth year of his reign, after he had been king 3 years and 2 months, began to build the house of the Lord. Now add these numbers, and you have the sum of 580 years. Here it may be proper to observe, that Paul's account is very particular, and dates given for all, except the 7 years occupied in the subjugation of the land of Canaan; the 40 years of David's reign, and the 3 years of Solomon; all of which rests on undoubted testimony from other sources.

It may not be amiss in the next place, to corroborate St. Paul's account with that contained in the book of Judges, &c.

Israel in the wilderness, Exodus xvi. 35. Num. xiv. 33, 34. Ps. xcvi. 10. 40 years
Time Joshua ruled according to received account, 7 " " Israel's servitude to the king of Mesopotamia,

Judges iii. 8.	8 "
Government of Othniel,	Judges iii. 11, 40 "
Servitude to Eglon king of Ohab,	" iii. 14, 18 "
Government of Ehud and Shamer	" iii. 30, 31, 30 "
Servitude to Jabin king of Canaan	" iv. 2, 3 20 "
Government of Deborah and Barak,	" v. 31, 40 "
Servitude to the Midianites,	" vi. 1, 7 "
Governments of Gideon	" viii. 28, 40 "
" " Abimelech	" ix. 22, 3 "
" " Tola,	" x. 1, 2, 23 "
" " Jair,	" x. 3, 22 "
Servitude to Ammon,	" x. 8 18 "
Government of Jephthah,	" xi. 7, 6 "
" " Ibzan,	" xii. 9, 7 "
" " Elon,	" xii. 11, 10 "
" " Abdon,	" xii. 14, 8 "

Servitude to the Philistines, " xiii. 1, 40 " Sampson, when a young man, seeks occasion against the Philistines, Judges xiv. 4,—and from this we may count the time, he began to deliver Israel; but they were not fully delivered until 20 years after: He judged Israel 20 years in the days of the Philistines (Judges xv. 20), wherefore Sampson's 20 years are not to be recorded, as they are included in the 40 year's servitude to the Philistines. Eli governed the space of (1 Sam. iv. 13) 40 " I now put down for the time Samuel judged Israel 20 " Twenty one years is the time usually allowed. Eli was old when Samuel was but a child; (See 1st Samuel Chapt. 1st) and by examining the 8th chapt. of 1st Samuel, it will be found that being old, he entrusted the government to his sons; whose bad management induced the people to ask a king; as the result of the petition, Saul was anointed king;—hence it appears that 20 or 21 years for Samuel, would be a reasonable term. He judged Israel all the days of his life: but only that time is put down, in which he governed independently.

The government of Saul lasted 40 " " " " David " " 40 " Solomon began to build the temple, in the fourth 3 " year of his reign, after he had governed 3 years and 2 months.

In this table it will be perceived, nothing has been put down for the time the elders outlived Joshua; and only those periods marked, which are definitely expressed, except 7 years for Joshua, 20 for Samuel.

I will now bring forward some collateral proof. By reference to Judges xi. 26, it will be found, when Jephthah was made captain, Israel had already been in possession of the disputed

territory there mentioned, 300 years at least. In Num. xxi. 24, 25, 26 we have an account the original taking of those cities by the Israelites, which are now in dispute. (See also Judges xi. 13. Num. xxi. 13—15.) It was near the close of the wilderness period, that the possessions in question were taken from the Amorites; and about 39 years after the exodus, when the 300 years begin. It is not said that it is precisely 300 years, but from the circumstances, and form of speech, we understand it to have been that long at least, and might have been longer. Add the whole amount of years from the exit out of Egypt, to the time when Jephthah began to rule, and we have 366 years, from which take 39 of the wilderness period; and we have 327 years for the time Israel had already held possession of the disputed territory; perhaps sufficiently near to agree with the 300 years in question. The nature of the circumstances, would justify Jephthah's stating 20 or 30 years less than the true amount, for the sake of having round numbers, rather than 5, or even 1 year more. Laying aside all other claims, he now argues the titles by possession.

If St. Paul's account be correct (and I can see no reason for disputing it, certainly it is well corroborated by a summary of the years that Israel was under the different judges and, in subjection to the surrounding states,) we have a material error in our present system of chronology. If we add the 100 years in question, we are brought to the year of the world 5944; and only 56 years remains to complete the close of the 6000. I present these remarks, hoping that some of your correspondents, will examine into the subject more minutely, and give us the result of their researches. A. VALLERCHAMP.

Refuge of Scoffers.

"There shall come in the last days, scoffers."

MILLER'S PREDICTIONS!

BY O. A. SKINNER.

The eleventh of August has passed, and according to Miller's predictions, the day of grace has closed, and the work of regeneration has ceased for ever! As nothing can be done for the conversion of souls, we suppose Brs. Himes and Burnham, Mr. Miller's coadjutors of this city, will suspend their labors. If they do this, the Universalists would be glad of their churches, as they stand greatly in need of more places of worship. The Summer St. church would suit our friends of Winchester Hall very well, the one in Chardon St. would accomodate our friends of the west part of the city. What say brethren, do you still cling to Millerism?

By the way, we believe Mr. Miller said, there would be no marriages after the 11th. We have however married three or four couples since then. How is this? Was Mr. Miller wrong in his calculations, or are these some of the obstinate that are determined to stand out to the last?

The Millerites propose to hold a Conference, about the first of next October, for the purpose of discussing the subject of the Second Coming of Christ.—Would it not be well at the same time to discuss the subject of Noah's flood, the proof that it is future, and the signs of its approach? We have evident tokens in the impositions that abound, that wickedness is ripening, and judgment is at hand, but that judgment might as well be called Noah's flood, as the Second Coming. Witness.

RESTORATION OF THE JEWS.

We publish the following article with pleasure, although we do not fully agree with the sentiments expressed. We hope to hear from our friend again.

MR. EDITOR:—The following lines were written in December, 1828, for the Amarinth; but if you deem them worthy of a place in your excellent paper, "the Signs of the Times," you are at liberty to insert them, with or without the scriptural references, as you think best.

I have seen a few numbers of your paper, and although I cannot subscribe to all the articles of Mr. Miller's doctrine, still I rejoice to see the subject so ably discussed; and while we view with astonishment so many tokens of God's favor to his people, amidst the commotions in the political world, we are constrained to believe that the time is not far distant when the little horns of the Roman Beast and the Mahomedan powers, will be subverted to make way for the stone cut out of the mountain without hands, which shall become a great mountain, and fill the whole earth, when the "beast shall be slain, and his body destroyed and given to the burning flame." Yours respectfully,

ELISHA THAYER.

O when shall the exiles of Israel assemble
To worship the God of their fathers again,
And build up the walls of their city and temple,

Which so many ages in ruins have lain?
O when shall they come from each far distant nation,
Present to Jehovah a precious oblation,
And strike to their harps, with devout adoration
"The Shioh of Israel forever shall reign."

Ye princes of Judah, gird on your bright armor,
The pillar of cloud will protect you by day,
The pillar of fire will by night be your banner,

The glorious Shekinah will point out your way.
The Rock will supply you with water still flowing,
The heavens for food, the rich manna bestowing,
The leaves on the trees, as a medicine growing,
For healing the nations, will never decay.

Go publish to Israel the King's proclamation,
And bid them prepare to return to their land,
And hail the glad tidings of their restoration;

The day of their Jubilee now is at hand.
The long desolations of Zion are ended,
And peace and good will to her daughters extended,
Her sons, from the arms of her foes are defended,
The word of the Lord for her bulwark shall stand.

But when we shall make to them this declaration,
"The God of your fathers hath sent us to you,"
His name they demand as a sure confirmation,

O what shall we tell the inquiring Jew?

"I AM that I AM" "his memorial forever"

"I AM, hath sent us unto you" to deliver
From slavery and bondage, your fetters to sever,
And bid you arise and your journey pursue.

What though you're surrounded by foes without number,

With horses and chariots, array'd in a band;

Remember the vengeance of God will not slumber,
But he will deliver you out of their hand.

"A voice from the city, like sounding of thunder,
"A voice from the temple shall fill them with wonder,
"A voice of the Lord shall divide them asunder,
While on the fair mountain of Olives he'll stand.

The earth and the ocean before him shall tremble,
The mountains and valleys astonished retire,
And now the loud trumpet shall sound, to assemble

Your legions in triumph 'midst tempest and fires,
When peace to the world shall flow forth like a river;
The Lion of Judah from death shall deliver,
And God be thy glory forever and ever,

Though earth shall dissolve and all nature expire.

NORTH END BOOKSTORE.

MOSES A. DOW, (of the firm of Dow & Jackson,) has opened a Bookstore at No. 204 Hanover St. near Bennett St. where he intends to keep a general assortment of Religious, School, Miscellaneous, Juvenile, and Toy Books. Also BLANK BOOKS and STATIONERY of every description, and at the lowest prices.

(*) For sale as above, Mr. MILLER's Lectures, Mr. Litch's Address to the Clergy, Jones's Lectures, and all other works on the Second Coming of Christ. Friends will please to call before purchasing elsewhere.



SIGNS OF OF THE SECOND

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

VOL. I.

BOSTON, NOVEMBER 1, 1840.

NO. 15.

SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation.

THE GENERAL CONFERENCE.

We give in this day's paper, the following brief account of the proceedings of the Conference. Our friends will understand that it is *not* the REPORT, which they have contributed to have printed; but is only a *brief account*, while the Report that is to be given, containing the dissertations on the second advent, millennium, &c., will contain five times the amount of matter contained in this account.

This, however, contains a very interesting report of the Conference, which cannot fail to be read with interest and profit. We wish to give it a general circulation preparatory to the *full report*; which will be got out in about two months. It will be printed in a book form, and will contain from 150 to 200 pages. The price we cannot fix upon now; but they will be put to contributors at the *cost*. Let all those who wish to aid in the publication, send in their contributions with specific directions, how they will have it applied. Remember, that whatever you contribute, you can have in Reports at what they cost by the hundred; and can have them sent to any place you direct.

We have proposed to raise \$500 for the distribution of our Report. We now have about \$300. The rest we expect will be made up without delay.

We propose to supply, 1. The Theological Seminaries of the land. 2. The ministers of the gospel who are willing to examine the subject. 3. The members of Christ's body—and the world, to as great an extent as our means will allow. 4. We shall send them to foreign lands. (1) To our friends in Great Britain, whom we shall get to assist us in this good work. (2) To the missionaries of the cross in all the world, so far as we can get access to them.

Our work is before us. Are we sincere in our faith of the *near approach* of the Lord Messiah? If we are, we shall never want for the means to accomplish the above work. Brethren, you have only to devote a *little* of your Lord's silver and gold, that he has given you, to accomplish this work.

The politicians of this age have spent millions of silver and gold to elevate a man, to the Presidency of these United States! Shall we not pour out our treasures, to give the slumbering church and world, the news of the approach and reiga of our Eternal King? Have the daughters of Columbia, by their indefatigable efforts in a few months' time raised \$25,000, to finish a monument of everlasting granite reared upon the top of Bunker Hill, to perpetuate deeds of murder and the violation of God's everlasting law! And the daughters of Zion not give their attention, time, and money to send forth the tidings of the speedy establishment of the glorious and everlasting kingdom of God upon Mount Zion? The money will not be wanting.

PROCEEDINGS OF THE CONFERENCE ON THE SECOND COMING OF OUR LORD JESUS CHRIST, HELD IN BOSTON, MASS. OCTOBER 14, 15, 1840.

The brethren assembled in the Chardon St. Chapel Oct. 14, at 10 o'clock a. m. J. V. Himes, the pastor officiating in this Chapel, took the desk, and read the following call of the conference, with appropriate remarks.

The undersigned, believers in the Second Coming and kingdom of the Messiah "*at hand*," cordially unite in the call of a general Conference of our brethren of the United States, and elsewhere, who are also looking for the advent near, to meet at Boston, Mass. Wednesday, Oct. 14, 1840, at 10

THE TIMES COMING OF CHRIST.

[DOW & JACKSON, PUBLISHERS.]

BOSTON, NOVEMBER 1, 1840.

NO. 15.

o'clock, A. M. to continue two days, or as long as may then be found best.

The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ, in which it will be safe immediately to meet him at the judgment seat.

By so doing, we may accomplish much in the rapid, general and powerful spread of "the everlasting gospel of the kingdom at hand," that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming.

Having read the call, a chairman *pro tempore* was called for, and Henry D. Ward was chosen. David Millard addressed the Throne of Grace.

The chairman made the following remarks on the object of the meeting, and the subject of Conference.

MY BRETHREN AND FRIENDS:—We have convened on a great and solemn consideration, the near coming of our Lord in his kingdom. It becomes us to understand, and to let others know, that ours is not a new doctrine. Sound Christians in every age have cherished it; it was the universal faith of the primitive church; it is the plain doctrine of the New Testament. The novelty which seems to characterize our views, takes its color from the errors of a fallen church, and will be entirely removed by the inspection of the gospel, and of the ages of the records of the martyrology-church.

The disciples came unto Jesus, after he had told them of the overthrow of the temple; and they asked him of these things, when they should be, and what should be the sign of his coming, and of the end of the world. He replied to them at large; but of the time *when*, he replied particularly, as follows:

"But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days of Noah, they knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. xxiv. 36—40.) Nevertheless, he taught them especially that the time would be *short*, and added, "Watch therefore, for ye know not what hour your Lord doth come." (Matt. xxiv. 42.)

In his last discourse with his disciples, recorded in the 14th, 15th, and 16th chapters of John, he warns them of his being about to leave them; and promises them the Comforter; and moreover that he would be absent but "*a little while*"; only a short time. In chapter xvi. 16, He says: "A little while and ye shall not see me; and again a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, what is this that he saith unto us: A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father? They said, therefore, what is this that he saith: *A little while?* We cannot tell what he saith."

The same difficulty attends on "some of his disciples" to this day; they do not understand "*a little while*" he spoke of. They cannot conceive how it could embrace a period of eight

een hundred years; and, therefore, they do not know, neither can they tell what that means: "*A little while.*" But that it embraces the whole period from the Lord's ascension to his second advent, is manifest from the fact, that the Holy Spirit was promised, and is given, to be the guide and comforter of his disciples during that "*little while*" of which the Lord spake.

The uncertainty of the time is everywhere set forth in the Scriptures, and frequently in the symbol of a thief in the night; and likewise its shortness is insisted upon in many remarkable passages. Among these I cite that in Heb. x. 37, where the apostle, having in mind their despondency under the protracted delay of the Lord's coming, exhorts them to patience, that after they had done the will of God, they might receive the promise, and not faint in their hearts, and be discouraged, and so fall short of the glory of God; and then he adds with the most vigorous expression, to assure them both of his coming, and that very soon, these memorable words: "*For yet a little while, and he that shall come will come, and will not tarry:*" he will make no unnecessary delay.

I could cite many passages of the same sort out of the Scriptures, but I content myself with one more, found in Rev. xxii. 20. "He which testifieth these things saith: Surely I come quickly." These are proofs that the Lord taught in his last communications with his disciples on earth, that he should come again at an unexpected hour, and that quickly; not in the article of natural death, but in the clouds of heaven, and the resurrection of the dead. For, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And his coming is by no means a daily event, or an occasion of national judgment; or any other thing, but this only: "unto them that look for him, shall he appear the second time, without sin unto salvation:" (Heb. ix. 23,) his coming in his kingdom, and in the end of the world, to judge the quick and the dead.

That this was the manner in which the primitive ages of the church understood the Holy Word, is manifest from their records; but before I quote them, you may please to hear the high testimony of two imperial Cesars; to the same truth, from their throne of empire over the known world.

The first of these royal witnesses is Domitian, under whom St. John was banished to "the isle of Patmos for the word of God, and for the testimony of Jesus Christ." Gibbon relates on the authority of Eusebius and Hegesiphus, that the expectation of the Lord's coming in his kingdom, about the end of the first century, was so general, and so confidently entertained, that the report of it came to the ears of the emperor, and troubled him; as the coming of the wise men to Jerusalem at the birth of Christ troubled Herod and all Jerusalem with him. Domitian had brought before him from Judea, some of the

royal seed of David, surviving in the person of grandsons of Jude, the Lord's brother: and he demanded of them, if they were of the family of David. They said it was most true. Then the emperor would know what kind of a kingdom they expected, and when it would be. They replied that it is not a terrestrial kingdom, but celestial, and its time is in the end of this world. The emperor, seeing their hands were hard, and they were poor laboring men, despised them, and set them at liberty, not regarding the kingdom to come, if he might be allowed to have that which is now here.

The other emperor who is witness for our doctrine, is the nephew of Constantine the great. His name is Julian, called the apostate; because he was educated a Christian, and when he came to the throne, he disowned the faith, and restored the worship of the vain gods of the heathen. The Christians of that day, A. D. 360, feared lest he would turn to persecute them again: but in a letter preserved by Baronius, Julian assured one that he would not molest the Christians generally; but there are some, he said, who have made themselves rich on the plunder of the Valentinians, whose wealth he should distribute among his soldiers, that these believers might go lighter on their way to the kingdom of heaven, *which even now they expect*. Thus the apostate emperor taunted the believers of his age for their folly in continuing even to that time, to look for the coming and kingdom of the Lord proclaimed in the gospel; and he mocked them for entertaining the hope of the Lord's coming in his kingdom, which continued to distinguish the church in the fourth century.

From this testimony of crowned heads, and enemies of our faith, I turn to the witness of the early and eminent Christian martyrs, to prove the same thing out of their meek lips; to wit: that they verily understood the gospel to be glad tidings of the near coming of our Lord in his kingdom, and in the end of this world, even as we believe at this day.

St. Clement of Rome, whose name is held in the highest respect among the Christians of antiquity, and who is counted a saint in the Catholic church, and by whose name our Episcopal brethren call one of their churches in New York, flourished A. D. 95; and about that time wrote two letters to the church of Corinth, in the name and behalf of the presbyters and brethren of the church of Rome. In the first of these letters, Clement speaks of the coming and kingdom of our Lord on this wise,—“Let that be far from us which is written: miserable are the double-minded, (a) and those who are doubtful in their hearts; who say: These things have we heard, and our fathers have told us these things; but, behold, we are grown old, and none of them has happened unto us. (b) O ye fools! consider the trees; take the vine for example: first it sheds its leaves, then it puts forth buds, after that, it spreads its leaves, then its flowers, then comes the sour grapes, and after them follows the ripe fruit. You see how in a little time the fruit of the trees comes to maturity. Of a truth, yet a little while, and his will shall be accomplished suddenly, the Holy Scripture itself bearing witness, that he shall quickly come, and not tarry; (c) and the Lord shall suddenly come to his temple, even the Holy ONE whom ye look for.” (d) Clem. 1 Cor. xi. 11.

The texts embodied in these words prove, that St. Clement entertained the same conceptions of

divine truth, in which we are assembled together this day.

Ignatius, bishop of Antioch, an illustrious martyr of the year A.D. 107, in a letter written at an advanced age, while he was waiting to be offered to the lions, said to Polycarp, “We ought to endure all things for God's sake, that he may bear with us. Be every day better than other: consider the times, and expect Him who is above all time, eternal, invisible, though for our sakes made visible.” (Ig. to Pol. 1. 15.) The injunction to “consider the times and to expect” the coming of the Lord, was not more suitable A.D. 107, than it is in this day; and in accordance with its counsel we have come together, to consider the times, expecting the approach of our Lord.

Justin Martyr, in his second apology to the emperor, Antoninus Pius, A. D. 150, section 7, says: “Wherefore God delays also to make the overthrow and dissolution of all the world, that wicked angels, demons, and men, should survive no longer, only on account of the seed of Christians;—since unless it were so,—the fire of judgment falling, would dissolve all things,” &c. Thus we find this eminent martyr looking for the end of the world, and for the judgment day.

A. D. 192. Clement of Alexandria, in his address to the heathen, says: “Therefore, Jesus cries aloud, personally urging us, *because the kingdom of heaven is at hand*; he converts men by means of fear.” In the same fear, sinners become converts at this day: and we assemble together, in the same view of the kingdom at hand, which Clement urged upon the people of his age.

A. D. 250. St. Cyprian, bishop of Carthage, a martyr, and one of the most distinguished fathers, in commenting on the Lord's prayer, *Thy kingdom come*; says among other things, “We pray for the coming of that our kingdom, which has been promised to us by God, and was gained by the blood and passion of Christ. The kingdom of God, dear brethren, may stand for Christ himself, whom we daily wish to come, and for whose advent we pray, that it may be quickly manifested to us.” In the same spirit and hope we assemble here, praying for, and believing near, the glorious advent of our Lord in his heavenly kingdom, as St. Cyprian did, A. D. 250.

A. D. 350, St Cyril, bishop of Jerusalem, on the apostle's creed, says: “Our Lord Jesus Christ then comes from heaven, and he comes with glory at the end of this world, in the last day. For this world shall have an end; and this created world shall be made anew: but as to the time, let no one be curious. And venture not thou to declare when these things shall be; nor on the other hand abandon thyself to slumber. For he saith: ‘Watch, for in such an hour as ye think not, the Son of man cometh.’ But seeing that it behoved us to know the signs of the end, and whereas we are looking for Christ, therefore, that we may not be deceived and perish,” &c. Precisely in the same sense with the eminent St. Cyril, of Jerusalem, we convene here this day, “seeing it behoves us to know the signs of the end, and whereas we” also are looking for the Lord's appearing.

This Cyril was of the age of Julian the apostate, who reviled Christians, with even to that time expecting the King to come in his heavenly kingdom: which plainly Cyril deserved, and St. Chrysostom and St. Jerome, and the multitude of later saints; but few Christians, however,

would merit this reproach of the apostate, were he to cast it at them on the stage of life now.

We come here, my brethren and friends, to revive this apostolic doctrine, and to review the faith of the gospel after the image of primitive christianity.

We assemble here to awaken our own sympathies, together with the slumbering faculties of our fellow Christians, to the doctrine of the Lord's coming, as it was held by the great reformers of the 16th century: not to contend with opposers, not to dispute among ourselves, not to raise the banner of a new sect; but out of every sect to come into the unity of the faith as it is in Jesus, with charity toward all, ourselves in the exercise of christian liberty, and not afraid of obliquity for the sake of our coming Lord.

One word from JOHN MILTON, author of Paradise Lost, and of Paradise Regained; a name not to be despised by the men of this age, though he entered fully into the doctrine of the Lord's coming, as we do at this day. In a prayer for England, he calls on the Lord, and concludes with saying: “When thou, the eternal and shortly expected King shall open the clouds, to judge the several kingdoms of the world, and—shall put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth.”

I have brought these things to your notice, that we may be able to meet at the very door all charges of “new light,” and novelty, which unlearned men are sometimes ready to cast upon the faith and practices of the primitive church, the reformers, and many of the most renowned of the clergy and laity of England, and of our own country.

The Conference sung the Hymn commencing:

“From whence doth this union arise,”

A committee of nominations was appointed, to report in the afternoon.

Josiah Litch, of Eastham, occupied the remainder of the morning, enlisting the attention of the Conference to an elaborate discourse on Christ's coming in glory; which will be given with the other dissertations in the full report of the proceedings.

Wednesday, Oct. 14. P. M.

The brethren engaged in singing, prayer, and social conference, until three o'clock, when the chairman took his seat, and the committee appointed in the morning, made report, and accordingly the following appointments were made, viz:

HENRY DANA WARD, Chairman.

DAVID MILLARD, JOSIAH SEAVEY, J. LORD, R. W. REED, Assistants.

HENRY JONES, P. R. RUSSELL, Secretaries.

Committee of Arrangements. J. V. HIMES, J. LITCH, JOSEPH BATES, CHARLES F. STEVENS, STEPHEN GOODHUE.

Committee of Finance and the Roll. DANIEL MERRILL, WM. CLARK, CALVIN FRENCH, NATHANIEL BILLINGS.

J. V. Himes read a letter from Bro. Miller's son, Low Hampton, Washington Co. N. Y. stating the illness of his father, which deprived the Conference of much anticipated satisfaction in his presence.

The chairman then delivered a discourse on the history of the doctrine of the millennium,

a James i. 5. b 2 Pet. iii. 4. c Heb. x. 37. d Mal. iii. 1.

showing from records of antiquity, the progress of the doctrine and its changes, from its origin to this day, and also its incompatibility with the faith once delivered to the apostles and saints, which is manifest in the common form of doctrine inculcating a temporal bliss, and spiritual coming of the Lord in this world.

Wednesday Evening, Oct. 14.

Conference opened with singing and prayer, and mutual exhortation. Henry Jones presented some extracts and remarks on the Confessions of Faith, and the Standard of the churches, relating to the second coming of Christ, &c., sustaining the sentiment of Mr. Ward's discourse on the millennium.

Extracts from various Church creeds, and remarks communicated by Henry Jones.

REFORMED DUTCH CHURCH.

" Article 37—*Judgment.* Finally, we believe according to the word of God, when the time appointed by the Lord, (which is unknown to all creatures,) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven corporally and visibly as he ascended, with great glory and majesty : * * * Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus, our Lord. Even so : come Lord Jesus. Rev. xxii. 20." [R. D. Church Psalms and Confessions.]

If, indeed, as this church here publicly declare, they look for, or "expect that great day" of Christ's coming &c. with a most ardent desire; then "fully" to "enjoy the promises of God;" surely, they "are looking out for it at hand," rather than more ardently desiring its being a thousand years off."

PRESBYTERIAN AND CONGREGATIONAL CHURCHES.

" Question. Wherein doth Christ's exaltation consist ?

Answer. Christ's exaltation consisteth in his rising again from the dead on the third day; his ascending up into heaven; sitting on the right hand of God the Father, and in his coming to judge the world at the last day." * * * * *

" Question. What do we pray for in the second petition? [of the Lord's prayer.]

Answer. In the second petition which is "thy kingdom come;" we pray that Satan's kingdom may be destroyed, [utterly, a: Christ's coming] that the kingdom of grace may be advanced, ourselves and others brought into it and kept in it, and that the kingdom of glory may be hastened."

Presbyterian Church Confessions.

In these questions and answers, found also in the "Westminster Assembly's Catechism," which has long been a doctrinal platform of the Presbyterian and Congregational churches; they virtually deny the now popular doctrine of Christ's coming again, to reign spiritually, or to have part of his "exaltation" in a millennium of this world, before his coming "in his kingdom to judge the world at the last day." If then, as they further say, we should pray, and pray in faith, that these great events of "the kingdom of glory" at the judgment of "the last day," "may be hastened;" we cannot of course, desire, nor pray in faith for their being delayed, so long as to give time for a temporal millennium first. And though they have refrained, and very justly too, in my own view, from fixing a time, I cannot but cordially harmonize with them in their published faith on this subject, with my most earnest and daily prayers that all those things, with the very kingdom of glory may be hastened."

EPISCOPAL CHURCH.

" Article 4. Christ did truly rise from death—he ascended into heaven, and there sitteth until he return to judge all men at the last day." (Church Prayer Book.)

THE APOSTLE'S CREED.

" He [Christ] ascended into heaven and sitteth on the right hand of God the Father; from thence he shall come to judge the quick and the dead." (Church Prayer Book.)

NICEAN CREED.—COMPOSED A. D. 325.

" He [Christ] ascended into heaven and sitteth on the right hand of God. And he shall come again with glory to judge both the quick and dead, whose kingdom [then coming] shall have no end." (Church Prayer Book.)

METHODIST EPISCOPAL CHURCH.

" Article 3. Christ did truly rise from the dead,—he ascended into heaven, and there sitteth until he return to judge the world at the last day." (Discipline Meth. E. Church.)

Without fixing a time, the Episcopal and Methodist churches here also, seem expressly and purposely to exclude from their public faith, the now common notion of Christ's "invisible appearing," as it has been called, to reign spiritually during a millennium of this world, and previous to the resurrection. For surely they can mean no less by affirming as they do, distinctly and positively, that having "ascended into heaven;" he "there sitteth, until he return to judge all men;" or "to judge the world at the last day." Though at this much later period of time, in the fulfilment of the prophetic signs, of the day at hand, our conviction of its special nearness should be deeper than had we lived in their day. Surely their phraseology is right, still, and will continue to harmonize, with the doctrine of Christ, John, and others of the holy writers, that "the kingdom of heaven is at hand," until as the lightning from heaven, this very kingdom shall come.

So far as I can yet learn, this flattering and secular doctrine, if it may be so called, is so altogether modern, that there is no denomination of Christians nor individual church, which has published it to the world, as an article of their creed. Should any individual of the congregation know of one instance to the contrary, they are requested to report accordingly to this Conference before its close, or by to-morrow evening. And yet, it is supposed to be a fact, from the most diligent researches, that in case of the several evangelical denominations, who have adopted a uniform creed for their whole sect, as in case of the above, they have also, condemned or excluded the doctrine of a mere spiritual coming and reigning of Christ himself, before his actually coming "with power and great glory," to judge the world at the last day." And after all these long standing and yet abiding public professions of disbelief in a millennium of Christ's invisible reign in this present evil world; the darkness on this subject is now so great, by reason of the false prophet and otherwise, that there are supposed to be multitudes of the watchmen of the denominations making these very professions, who after all, are so sanguine in the opposite faith, i. e. of a millennium in this world, before Christ's real return, with his kingdom; that they seemingly dare not admit to their pulpits, this blessed doctrine of their own creeds, that Christ's second or next coming, is at hand, with a kingdom and millennium to be glorious and everlasting, and the sure portion of all them "that love his appearing."

J. Litch followed with an able discourse on the chronology of prophecy.

The exercises of the evening concluded with reading the Circular Address, by Henry Jones; which will be found in the conclusion of the proceedings.

Thursday, Oct. 15. A. M.

Conference opened with religious exercises. A Committee of Foreign Correspondence was chosen, consisting of J. V. HIMES, WM. MILLER, H. D. WARD, J. LITCH, HENRY JONES.

And a Committee of Publication consisting of H. D. WARD, J. V. HIMES, WM. CLARK.

After which, Henry Jones delivered a studied discourse on the restoration of Israel: showing it to be the restoration of God's believing Israel, to the "New Jerusalem."

Thursday Oct. 15. P. M.

Opened with prayers and mutual exhortation. The Conference heard from different members very interesting reports of the introduction and

progress of the doctrine of the kingdom of heaven at hand, in the various places of their abode. Among them were Russell of Springfield, Litch of Eastham, Millard of Fairhaven, Lincoln of Portland. Me. and Reed of Strafford, Vt. After which, the communion of the Lord's Supper was administered by Messrs. Russell and Litch, to some two hundred or more communicants of different evangelical denominations, many of whom were from remote distances. During, and after this service, interesting remarks were continued by a number of the friends of the cause. And such a time of remembering the Lord's death till he come, among his scattered and divided people, has hardly taken place, since the "falling away first," took place.

Thursday Evening, Oct. 15.

J. V. Himes presented the discourses which WM. MILLER had prepared for this Conference, and now had forwarded; one on the chronology of prophecy, the other on the Judgment. The latter was read by Bro. H. and listened to with deep interest and profound attention.

RECOMMENDATION OF THE "SIGNS OF THE TIMES."

Resolved, That we heartily approve of the establishment of the paper in Boston, Mass. called "THE SIGNS OF THE TIMES," edited by Joshua V. Himes, for the dissemination of light on the subject of the near approach of the glorious kingdom of our Lord and Savior Jesus Christ; and we believe it calculated to do immense good to the souls of men, by leading them to a more diligent study of the Holy Scriptures, and awakening in them a more earnest desire and effort to be prepared for the great and glorious event.

Resolved, That we earnestly recommend that all our friends, believers in the kingdom near, to exert themselves to increase its circulation, by obtaining subscribers among their acquaintances, and thus assist in extending the knowledge of the coming of the Lord, and leading men to a preparation to meet him.

Resolved, That it is an inquiry worthy of the serious consideration of all who either fully believe, or are partially convinced of the near approach of the kingdom of God, and of the necessity of spreading light on this momentous subject, whether they are acting as they will wish to be found when the Lord appears, by patronizing a religious press, either indifferent and silent on this subject, or openly hostile to the discussion or spread of the doctrine, to the entire neglect of one entirely devoted to this great object.

"LITERALIST."

Whereas, A publication entitled "THE LITERALIST," published in Philadelphia, being a republication of English works, by sound English divines, on the doctrine of the Second Advent,—and whereas, we believe it to be a valuable auxiliary in extending the doctrine of the kingdom of God,—therefore

Resolved, That we cordially recommend it to the patronage of the friends of this cause, and to the christian public generally.

ANOTHER CONFERENCE.

Resolved, That our Committee of Correspondence be authorized to call another General Conference as soon and at such place, as they may deem expedient.

J. V. Himes proposed raising FIVE HUNDRED DOLLARS, to publish the Acts of the Conference which was supported by an animating address from him, and also from J. Litch, was sustained by the addressees of several others, and by the spirit and contributions of the conference.

The Conference now sung the Hymn beginning,

"When thou my righteous Judge shall come,"

Closed with the Benediction.

CIRCULAR.

THE ADDRESS OF THE CONFERENCE ON THE SECOND ADVENT OF THE LORD, CONVENED AT BOSTON, MASS. OCTOBER 14, 1840.

The first General Conference on the second coming of our Lord Jesus Christ, unto "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

BELOVED BRETHREN:—The Lord Jesus, in his last discourses with the disciples, abundantly testified, that he will come again, in "a little while," for their salvation: and for the execution of righteous judgment upon the quick and dead, in the glory of his heavenly dominion. He began his public ministry on the earth, by proclaiming this holy gospel of His kingdom, that men should repent and turn to God; because "the kingdom of heaven is at hand." For this he taught his disciples daily to pray, saying, "thy kingdom come, thy will be done in earth, as it is in heaven." And as a memorial of his death, a symbol of his resurrection, and a pledge of his shortly returning in that promised kingdom, he instituted the Sacrament of his Supper, and enjoined its observance, *till he comes*. And he foretold signs of his return, which coming to pass before our eyes, we feel constrained with holy fear and humble joy, to remember his gracious words: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

It is written for our admonition, on whom the end of the world is come, that: "when he shall have accomplished to scatter the power of the holy people, all these things shall be accomplished." (*Dan. xii. 7.*) We see that power scattered beyond all precedent, in the strife of parties, in christendom; and in the efforts made to rally the world around the banner of various denominations in Zion, for the hope of a thousand years' triumph before the Lord's appearing, rather than to awaken all nations with the gospel trumpet, to expect the coming King, and to gather themselves around the banner of Jesus and the resurrection, "for the day of the Lord cometh, for it is nigh at hand."

The primitive church was a victorious host: it went forth from Jerusalem conquering and to conquer. The nations were subdued before it: enemies were converted by the patience and hope of their christian victims; which patience waited for the coming of the Lord, and which hope took hold on heaven, not on a temporal millennium. All the ages from the day of Pentecost's illumination to the extinction of the imperial power in Rome, confessed the faith, once for all, delivered to the saints, that Christ's kingdom is at hand, not of this world, but of "the celestial world" to come. When the apostacy had corrupted the body of the church, and the glory had departed from Israel, the calamity of the holy people was manifest in their indifference toward the deferred hope of the Lord's coming, and in their lively worship of departed spirits, relics of saints, and graven images.

The darkness which overcast the horizon of christendom after this, has procured, for a long period the name of "the dark ages." The eye of faith, was feebly directed to the Lord's near coming, and the church was given "over to believe the lie" that the blessed God, had given the dominion of this world to the administration

of one bishop. And in that same day in which the intrepid reformers encountered the Latin hierarchy, and threw off the papal yoke, they revived the fainting hope of the Lord's appearing for the overthrow of anti-christ, and the dispensation of the final judgment.

Whether the Reformers were right or not, in this view of the Lord's doctrine, they girded their loins, they fought the battle, and they won the victory of the reformation; and right or not, in this view of the Lord's doctrine, they accorded exactly with the faith of the ancient church; and in this view they laid the foundations of the creeds and standards, and confessions of faith of every Protestant denomination; so that on them no man can build the hope of a kingdom for Christ, or his people, in this world; and as they were right in this view of the Lord's doctrine, and the ancient church was right in the same view, the great majority of their nominal followers are wrong: for now the church of the reformation, also, has forsaken her *first love*, and holds the doctrine of the kingdom in *this world*, a doctrine never admitted at all in the ancient church, nor in the churches of the reformation, until within the last century.

Our object in assembling at this time, our object in addressing you, and our object in other efforts, separate and combined, on the subject of "the kingdom of heaven at hand," is to revive and restore this ancient faith, to renew the ancient landmarks, to "stand in the ways and see and ask for the old paths, where is the good way" in which our fathers walked and the martyrs "found rest for their souls." We have no purpose to distract the churches with any new inventions, or to get to ourselves a name by starting another sect among the followers of the Lamb. We neither condemn, nor rudely assail, others of a faith different from our own, nor dictate in matters of conscience for our brethren nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions like Christians, with the reasons for entertaining them, which have persuaded us to understand the word and promises, the prophecies and the gospel of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers have unanimously done, in the faith and hope that the Lord will "come quickly," "in his glory," to fulfil all his promises in the resurrection of the dead.

As believers in this glorious and yet "terrible day of the Lord" "at hand," it does not become us to judge, censure, or condemn, others, who see not as we do in regard to this subject, nor to show our zeal for the faith by personally denouncing scoffers and gainsayers. We desire to be humble before the Lord, to defer all judgment to that tribunal, before which we ourselves must shortly stand; and mindful of his goodness, who rescued us from the snare of delusion, in which we were taken once in common with the rest of our brethren, we would be charitable toward all, and especially patient with opposers and revilers, who substitute abuse for argument, and pervert our opinions before they venture to try them by the law and the testimony. We seek not the honor of this world, nor do we fear its frown; but in the meek and quiet spirit of the gospel, we would walk in all the ordinances of our respective churches blameless, and exhibit in the purity of our lives, the holiness and power of the doctrine we profess, in the hope of the appearing of our Lord in his heavenly kingdom. Though in some of the less important views of

this momentous subject, we are not ourselves agreed, particularly in regard to fixing the year of Christ's second advent, yet we are unanimously agreed and established, in this all absorbing point, that the coming of the Lord to judge the world, is now specially "nigh at hand."

We are also agreed and firmly persuaded, that the popular theory of a thousand years, or more, of the spiritual and invisible reign of Christ, "*in this present evil world*," where death reigns unto the coming of the Lord in his glory, is altogether unscriptural, and naturally tending to comfort sinners in their evil ways, and to dishearten the faithful; inasmuch as it takes away heavenly and eternal promises from the latter, only to convert them to the temporal use of the former, should they live, as they hope to witness and enjoy millennial bliss in the conversion of themselves, and of this world.

We are also agreed, that at the very commencement of the millenium, the Lord will come in the glory of his Father, and all the saints with him, and that the sinners then remaining alive and ungodly, will be slain by the sword of the Lord, or "taken" and "cast alive with the beast and the false prophet, into a lake of fire burning with brimstone;" instead of being all converted to the obedience of the gospel, which is clearly shown in Rev. xix, 11 to 21.

Again, we are agreed and harmonise with the published creed of the Episcopal, Dutch Reformed, Presbyterian, and Methodist churches, together with the Cambridge Platform of the Congregational church, and the Lutheran and the Roman Catholic churches, in maintaining that Christ's second and only coming now will be "to judge the world at the last day."

While the popular creed, that he is coming to reign invisibly and spiritually in this world first, at least a thousand years, is so modern that it has never gained admission into the public creed or confession of any denomination in christendom; on the contrary the Lutheran confession of Augsburg, and the English confession and articles of faith, published A. D. 1552, under the hand of the eminent divines who were martyred in the reign of Queen Mary, publicly brand the doctrine of a kingdom for the pious in this world prior to the resurrection as "a Judaising notion," and they explicitly "condemn those who circulate it."

We do not "condemn those who circulate the Judaising notion," it is the eminent reformers of Germany and England, who have done it three centuries ago, in times that tried the souls of men, and purified the faith of the churches. We condemn no man; nor yet is it reasonable that we should be condemned, for calling the attention of the churches to one of the first principles of the oracles of God, and the attention of the children, our brethren, to the wise counsel, and severe reproof of our fathers, the great reformers.

We are not of those who sow discord among brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word, whereof we are glad; and in view of which, we rejoice with trembling. We reverently bless his name, and we offer these things with the right hand of our christian fellowship and union to all disciples of our common Lord, of every sect and denomina-

tion, praying them by the love of the crucified Jesus, to regard "the promise of his coming," and to cultivate "the love of his appearing," and to sanctify themselves in view of his approaching with power and great glory; whether they conscientiously differ from us in minor points of faith, or reject some of the peculiarities which exist in individuals of this Conference.

We do not seek to excite the prejudices of our fellow men, or to join with those who mock at sin, or who scoff at the word of promise of the great Jehovah, or who lightly esteem the offices and ordinances of the church, or who empty of their power the threatenings of the holy law, or who count the blood of atonement a useless thing, or who refuse to worship and honor the Son of God, even as they honor the Father: nor do we refuse any of these, or others of divers faith, whether Roman or Protestant, who receive and heartily embrace the doctrine of the Lord's coming in his kingdom: for reason and experience unite to teach, in the words of the apostle, that "every man's work shall be made manifest; for the day shall declare it;" and the vivid apprehension of its approach tries and consumes the wood, and hay, and stubble among our opinions, and we all become, by gentle necessity, the lambs of one flock, and are led into one fold, under the hand of the chief Shepherd and Bishop of souls.

We appeal to the sectarian standards, to history, and to the primitive churches before "the falling away"; but we rely mainly on the holy oracles of divine revelation, for the support of our views, convinced that the Old Testament alone, also is able to make us wise through faith unto salvation. We deeply feel that the success of the gospel of the kingdom at hand, depends on our faithful use of the Scriptures of the Old and New Testament; and that the secular interpretation of the Old Testament is fearfully heretical, which considers it as being silent on the subject of Christ's coming to judgment, to raise the dead, and to dispense everlasting rewards.

The Bible is its own interpreter, independent of human commentaries; spiritual things are compared with spiritual; and the Old Testament is paraphrased in the New.

A common error is, to interpret a large proportion of the spiritual and everlasting things of the Old Testament, together with the words "everlasting" and "forever," when joined with divine promises and threatenings, as though they were limited to scenes and events of a secular and temporal nature; which is an error against the holiness and truth of God, annihilating to the power of his work, and dangerous to the souls of men. The Most High in his word, always speaks of infinite and everlasting things literally, and should by such terms be taken to mean everlasting things, and not something of infinitely less importance, than what the words clearly imply.

In fine, we purpose not to confer with flesh and blood in the promulgation of the gospel of Jesus Christ, coming in his kingdom, but watching thereunto with all prayer and supplication, we desire to persuade men to repent and be converted, that the body of the elect may be accomplished, and the Lord may hasten his coming. Such are the surpassing riches of his grace, that sinful men are permitted to "love his appearing," and to "look for" it, with this confidence, that when he "shall appear, then shall ye also appear with him in glory," "fashioned like unto his glorious body." The heart of the humble believer is drawn out to meet the coming of our Lord with holy joy, and fruits of be-

nevolence and love, as the bosom which feels the love of a mortal, beats with lively emotion and active exertion, in hopes of the loved one's speedy return.

Dear Brethren, inasmuch as we "know neither the day nor the hour wherein the Son of Man cometh," shall we not one and all "give the more earnest heed to the things which we have heard, lest at any time we should let them slip," and that day come upon us unawares? We cannot be ourselves prepared too well, or too soon, to meet the Lord at his coming, and to stand with the assembled universe before his awful bar: "knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ; but he that doeth wrong, shall receive for the wrong which he has done; and there is no respect of persons." Millions of our fellow mortals slumber over these tremendous considerations, because they regard them as not very near; and millions of professors say, openly by their lives, and by their lips, "Peace and safety;" which is a sure index of the apostle pointing to the very time in which, "then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

Let us, then, ourselves, "no longer sleep as do others, but let us watch and be sober; let us cast off the works of darkness, and let us put on this armor of light for" most surely now "the night is far spent and the day is at hand."

"The grace of our Lord Jesus Christ be with you all.

HENRY DANA WARD, Chairman.
HENRY JONES,
PHILEMON R. RUSSEL,

Secretaries.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, NOVEMBER 1, 1840.

THE REPORT. For explanation, see first page.

PRESENT NUMBER. We have struck off 3000 extra copies of this No., for distribution. We shall put them to the friends of the cause at the cost, which is \$2, per hundred. Please send in your orders immediately.

BACK NUMBERS. Only fifty more subscribers can be supplied. Those that want them must send soon.

VOLUME II. We shall issue the first number of volume II, in the month of March next, enlarged and improved. We have secured very able and learned editorial help. Besides, we expect to enrich our pages with an interesting correspondence of our English brethren.

THE BATTLE BEGUN!!

The waters of the great river Euphrates are dried up; the way of the kings from the rising sun is prepared. The unclean spirit has gone forth from the dragon, beast, and false prophet. The nations are gathering under its influence, to the great battle of God Almighty! "Let him that readeth understand." Blessed is he that watcheth and keepeth his garments, that he may not walk naked, so that men should see his shame: For (says Christ) "Behold I come as a thief."

LATER FROM EUROPE.

By the ACADIA, we have received the following alarming intelligence from the EAST.

FALL OF BEYROUT. The important intelligence of the destruction of Beyrouth, by the forces of the Allied Powers of Russia, Austria, and England, was received in London, on the evening of October 3d, by an extraordinary express fromiles:

"Marseilles, c. t. I.
MALTA, Sept. 27. The Prometheus, which left Beyrouth

the 20th, announces that after a bombardment of nine hours, which reduced the town to ashes, the Egyptians evacuated the town in the night, and the Allies took possession of it.

The Oriental, which quitted Alexandria on the 24th, makes known that the firmans, deposing Mehemet Ali, had been communicated, on the 21st, to his Highness, by the Consul-General of the Four Powers, who instantly struck their flags, and retired on board their shipping. (Copy)

"Director of the Telegraph Flocon."

The above is the most important and alarming intelligence that could be received. As members of the French government have said that if the treaty were executed a fourtrance, there must be war, I dare not say more to alarm the public mind, but I view it as much fatal news, and I have good reasons to do so. [Morning Herald.]

A general war is inevitable; the kings of the earth, and the whole world will be involved in the conflict.

The Rev. Mr. Cook, of "the Puritan," in some remarks on the recent intelligence from Europe, among other things, says: "The prophecies teach us to expect, that at some period not far distant, there will be a general war in Europe, which, with its immense carnage will lay the finishing stroke upon the mystical Babylon; and open the way for giving the kingdoms of this world to Christ." Thus it appears, that Mr. Cook is among the prophets! The kingdoms of this world are given to Christ at his second advent. That event is near by his own showing.

Mr Miller in his 8th lecture, makes the following remarks: "And whoever lives until the year 1839* will see the final dissolution of the Turkish empire, for then the sixth trumpet will have finished its sounding; which, if I am correct, will be the final overthrow of the Ottoman power. And then will the seventh trump and last we begin, under which the kingdoms of the earth and the anti-christian beast will be destroyed, the powers of darkness chained, the world cleansed, and the church purified."

The following remarks of BRO. LITCH, on this question will be read with interest.

DEAR BROTHER HINES—I seize a few moments to say the news from the east is most thrilling on the public mind, so far as I have opportunity of witnessing.

What a prospect! nothing short of one universal blaze of war all over the old world can be anticipated. It must and will come, and for it the nations are mustering.

Well, so be it.

"The plague, and death, and din of war, Our Savior's swift approach declare, And bid our hearts arise; Earth's basis shook, confirms our hope, Its cities fall, but lifts us up, To meet him in the skies."

The world have, since the 11th of August, had a strong disposition to triumph, as though they were past all danger, and could give full scope to their opposition to the doctrine of Christ's near approach. But what will they say now? The calculation on the prophetic periods of Revelation, 9th chapter, were, that they would end August 11th, and that up to that period the Ottoman power would stand; but that that time would seal its doom.

Now what are the facts? Why, that on the 15th of August, the Sultan, by his ambassador, presented to the Pacha of Egypt the ultimatum of the four powers. He replied by an oath of God, or in other words, in the name of God, he signed the death warrant of the Ottoman power.

"AN OATH BY GOD. I will not give up one foot of the land I possess, and if the powers make war upon me, I will turn the empire upside down, and be buried in its ruins."

MEHEMET ALI.

What is the result of that decision? What do the politicians say is the result of it? Why, a war of the most destructive character the world ever witnessed. Beyrouth already in ruins, and the hosts of Europe, Asia and Africa, mustering for still more dreadful scenes of slaughter and blood.

*Gibbon, fixes on the rise of the Turkish empire 1299, which is the correct date; its fall therefore would be 1810. Ed.

SIGNS OF THE TIMES.

And well Mehemet knew that a war once begun on that question, would never end until Turkey was in ruins. That must be the result of the war. Finally, it is a very striking fulfilment of the calculation; for that decision was but four days after the 11th of August, the period fixed for the termination of the prophecy. The like singular accuracy in the fulfilment of a prophetic period cannot be found in history. Will men lay it to heart?

J. LITCH.

The time was given as near as it could be, unless the prophet had descended to reckon by *minutes*. An hour, a day, a month, and a year. An hour is fifteen days. The Ottoman power was given into the hands of the four powers just four days after the expiration of the time given by the prophet. He could not give it more definite without descending to *minutes*. The *four days*, would make just 16 *minutes*, so we have the fulfilment as near as it could be given in prophetic time.

ED.

If there is any mistake in the list of names, or pledges, on our last page, we shall be happy to correct them in our next. We have received some new pledges, and donations which will be acknowledged duly.

MILLER'S LETTERS—NO. 9.

Mr. Miller recovering—Disappointment in being deprived of meeting the Conference—His Resignation—Address to his Friends.

DEAR BRO. HIMES.—Again, by the blessing of God, I am able to sit up and write a few lines to my friends. You, and the dear friends of the Conference in Boston, have been in my mind both in my sleep and while awake, and my prayers have been continually raised for the blessing of God upon your deliberations—that the Spirit of the Most High might direct your counsels. I have feelings, and feel yet a confidence in God, that your Conference will be instrumental of doing much good, in rending the veil of tradition from all faces, and exposing the unscriptural doctrine of "peace and safety," the "spiritual millennium," and "return of the Jews." Why was I deprived of meeting those congenial minds, in this good, this glorious cause of light and truth? Why am I to bear this last affliction, and not enjoy this one pleasure of meeting once more fellow-laborers in a cause so big with prospects, so glorious in its results, so honoring to God, so safe for man? Why are the providences of God so mysterious? I have often inquired;—am I never to have *my will*? No. Never; until my will shall harmonize with thine, O Father! Yes, God is right, his providence is right, his ways are just and true, and I am foolish thus to murmur or complain.

I had set my heart on this, to see and to hear Brothers Jones, Litch, Ward, Cole, Himes, Plummer, Millard, Burnham, French, Parker, Medbury, Ayres, Smith, and others. Yes, and then to see those private brethren, too; Br. Shaw,—ah, I can see him smile; Br. Nichols—I feel his benevolent shake of the hand; and Br. Wood, too—but I cannot name them all. Those colored brethren, too, at Belknap St. with Christian hearts; Heaven, I hope, has stamped them as its favorites. Oh! I had vainly hoped to see you all, to breathe and feel that sacred flame of love, of heavenly fire; to hear and speak of that dear blessed Savior's near approach. Away, ye cold, ye calculating formalists, ye proud and haughty worldly professors. I had rather have one hour with *those whom I have named above*, and hundreds more that could with the same propriety be named, than to enjoy an age of all that you call great or good. But here I am, a weak, a

feeble, toil-worn old man, upon a bed of sickness, with feeble nerves, and worst of all, a wicked heart, I fear in part unreconciled to God. But bless the Lord, my soul; I have yet great blessings, more than I can number. I was not taken sick far away from home; I am in the bosom of my family; I have my reason; I can think, believe, and love. I have a Bible. O, blessed book! If I cannot read, I have a daughter who loves that book, and she can read for me. How pleasant it is to hear these infant voices read that holy book. How soft the couch of sickness may be made by dutiful children, and the book of God. I have a hope, yes, yes, "a blessed hope," founded on that word that never fails; my hope is on him, who soon will come, and will not tarry. I love the thought; it makes my bed in sickness; I hope it will in death. I wait for him; my soul, wait thou on God. I have the Spirit; O blessed Holy Spirit! He whispers in my heart: "Fear not, I am with thee; be not dismayed, I will sustain thee." I have a promise from the great I AM: "Though after my skin, worms destroy this body, yet in my flesh shall I see God." I have many friends, and I am persuaded they will last forever; for they are not built on worldly prospects, on earthly honors, nor *selfish creeds*. If they could by me gain any of these, I might suspect them. But no, if they love me, it is for the work sake; it is for my Master's sake; and if they truly love my Master, he will love them, and this love of his is eternal, and being reciprocal, makes us one forever. I am confident that I have daily prayers from many hearts. I feel it truly. You worldly wise may smile at this idea, and call it fanaticism. But look ye, can you not believe that many do believe the message that I bring? O yes, no doubt some fools, say you. Well, call us what you please; but do not those who do believe, call it good news? Perhaps they may. Well, if they in their minds should call it good, would they not be apt to call it very good, yes, even glorious, great, and very great? We will admit all that. Very well; I now inquire, If a messenger should bring you news that you had drawn a prize of 50,000 dollars, and being poor, yes, very poor, had spent his time and health to give you notice, would you not wish him well? I would not be ungrateful, say you. Neither will these. For what is 50,000 dollars' worth of gold, compared with this good news, "Behold the Bridegroom cometh; go ye out to meet him?" Away with paltry gold, it bears no just comparison. Well, then, these thousands of hearts be now ungrateful, whom I have seen rejoice, with joy so great, that all the air was love where we were sitting? And I have no need to say, where I have carried the news, that thousands have been made to hope in God, that *never hoped before*. Are these ungrateful? No, never.

I see, my brother, I have been preaching, instead of writing to you. I must close.

Yours, WM. MILLER.
Low Hampton, Oct. 15, 1840.

MILLER'S LETTERS—NO. 10.

To "the Bible Reader."

BR. HIMES.—The rules which are given in the 13th No. of the "Signs of the Times," by a "Bible Reader," to interpret Scripture, I believe to be good, and worthy to be known and read of all men. Therefore, I wish to apply his rules to the text in question;

Rev. xi: 8. And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Now let me inquire of the *Holy Spirit*.

1. What dead bodies? Spirit answers: The two witnesses, or testimony of Jesus Christ. Rev. xi. 3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

2. What are those witnesses?

Rev. xi. 4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

Zach. chap. 4. The candlestick is there called the word of God unto Zerubbabel.

Psa. cxix. 105. Thy word is a lamp unto my feet, and a light unto my path.

The olive trees, are sons of oil, the evidence for our faith in Christ.

John v. 39. Search the scriptures; for in them ye think ye have eternal life: And they are they which testify of me.

The answer then is, the *Scriptures*.

3. Who killed the witnesses? The Spirit answers. John v. 7.

"The beast that ascendeth out of the bottomless pit." What is the beast? Spirit answers,

Rev. xvii. 3. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

This beast had seven heads and ten horns.

Now read

Rev. xvi. 4—8. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.

The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

Daniel has explained this beast.

Daniel vii. 7 and 23. After this I saw in the night visions, and beheld fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

23. Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

The answer then will be in plain simple language; "The Roman kingdom, while under the woman (or false church) or last head,"

Rev. xvii. 18. These have one mind, and shall give their power and strength to the beast.

What great city is this alluded to in the text? Spirit answers.

Rev. xvii. 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Also,

Rev. xvi. 19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Again,

Rev. xiv. 8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Then this great city is Babylon mystical. Yes, or Rome under Papal rule. Why is it

called Sodom and Egypt? Because the Holy Spirit has made them an ensample or figure of other cities or nations that should afterwards live as they had lived. 2 Peter ii. 6.

And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

Jude 5-7. I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Why does it say "where also our Lord was crucified?" Ans. If Sodom and Egypt are used figuratively in the text, which "the Bible Reader" must admit by his own exposition; then also must "where the Lord was crucified," be so used; for it says: "Where also" i.e. in like manner, as this place would sin like Sodom and Egypt, so would they crucify the Lord of glory afresh;

Heb. vi. 6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

In his mystical body,
Col. i. 24. Who now rejoices in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

How many streets were in this great city?

Aus.
Rev. xi. 13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Ten streets agreeing with ten toes, ten horns, and meaning ten kingdoms.

Rev. xvii. 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Were these witnesses only to be slain in one kingdom? No more.

Rev. xi. 9. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

Which of the ten kingdoms would do this; or in which would it be done? I answer, the Holy Spirit has not told us. This is only to be known when the subject matter is fulfilled. Here "the Bible Reader," seems to be confused. He has gone into the city of Jerusalem, he is hunting for the street where Christ was crucified.—Dear Sir, you will never find it there. Go you out of the city on the mount that is paved with skulls; go where criminals suffer, if you would find where the Sodomites rulers and Egyptian tyrants will persecute or slay the Son of God. Again, he is looking for Elijah to come; Christ says he has already come.—"Have these astounding predictions ever been so fulfilled?" he inquires. I answer, they have. "Who has seen them?" Not the proud pharisee, he had eyes, but he saw not. Why, he could not believe, although he saw the "astounding" miracles of our Saviour; I know of many, who have seen these things, and believed them too, and are now waiting for the consolation of Israel: but they come not in pomp and parade, therefore you will not know; they come not in great swelling words, therefore you turn away with scorn, and curl your lip with disdain. But you say, "When?" I answer in the French revolution, and since. "Where?" In France, in Europe, in America, and in all the world. "These astounding predictions," these "amazing wonders," have been, are now, and will be shortly fulfilled, or fulfilling, and will be seen by every eye. He closes with good advice, may we all go and do likewise.

EXTRACTS OF LETTERS FROM AGENTS.

We give the following extracts as specimens of the numerous letters we receive from the friends and agents of our paper. We cannot consistently publish them all: we hope, therefore, that none will feel themselves neglected, or slighted, if they do not see their articles, of this description, inserted. If we had room, we should be glad to give publicity to them all. We hereby tender our thanks to brethren Hendrick, Thomas, and Benton, for their kind services rendered, and shall be very grateful to them if they will act as agents for our paper in future.

FROM E. A. HENDRICK, LAKEVILLE, N. Y.

Br. HIMES—I am well pleased with the Signs of the Times you sent me by Eld. L. D. Fleming's address, and shall be happy in using my feeble efforts to facilitate its circulation. The truth is gaining advocates in western New-York.

EXTRACT OF A LETTER DATED SEPTEMBER 4,
FROM J. M. THOMAS, N. C.

Br. HIMES—I have received, with gratitude, the nine first numbers of the "Signs of the Times," and have given them a candid and prayerful reading, and have been, I hope, benefitted thereby; and am much pleased with the spirit, the object, and the manner of conducting the subject of the Second Coming of the Messiah, the first resurrection, and the interpretation given to the prophecies relating to these all important events. I hope and pray that your paper, and the able writings of Messrs. Miller, Litch, and others, may be productive of great good to the cause of Christ, and the souls of men. I have been deeply impressed, for some time, that some awful and important event was just before us, and truly, the *Signs of the Times* in the christian and political world, together with the fulfilment of the prophecies, and the general impression on the minds of God's people, all concur in the fact that, in a little while, he, that shall come, will come, and will not tarry; to which my heart responds, amen, and says even so, come Lord Jesus.

Yours in tribulation and the patience of Jesus.

Granville Vt. October 14, 1840.

BROTHER HIMES:—I have had the privilege of perusing your valuable paper, and can say truly, that I admire its contents, and wish to be blest with its further perusal. I have therefore invited some of my neighbors to join with me, and we herein enclose, and send you \$5 for six copies of your paper. I shall do all that I can to promote the paper as long as I can hear from Br. Miller. I have heard him lecture sixteen days, and would be glad to as many more. As I expect Br. Miller is in Boston, and it is rather difficult for me to get a line to him, I am requested by my neighbors to put him in mind of a promise he made them when he lectured in Rochester; that when they had built their meeting house, he would come and lecture to them. He can notify a meeting here, either by letter to me or by a notice in your paper, as soon as his engagements will allow him thus to do.

There are many people inquiring into the truth of this doctrine which is advocated by your paper. May the Lord open the eyes of the church that she may no longer stand in the way of the ungodly. My heart is pained to see pro-

fessed Christians making light of so plain a doctrine as the Second Coming of our Lord Jesus Christ. To me it is a pleasing theme, that if we are found faithful, the time is so near that we can behold our Savior face to face, and behold his glory forever.

SELAH BENTON.

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

THE WHOLE WORLD IN COMMOTION.

The following brief survey of the nations is from the "Liverpool Standard." Read it. ED.

"Wars, and rumors of wars" appear to be the order of the day in almost every part of the world. In every country, almost, the face of society seems to be heaving under some mighty convulsion, the issue of which it is impossible to predict. Everywhere the elements of civil commotion appear to be busily at work. Whether we look to the east or the west, the north or the south, it is a singular fact, that there is scarcely a nation which is not either torn asunder by internal dissensions, or threatened with foreign aggression. There scarcely ever was a period in the history of the world, when the great family of mankind experienced so universal a convulsion in its various social relations.

If we look towards the east, we find that China is menaced by the armaments of England, while the population of that vast empire is supposed to be pervaded by a feeling of almost universal discontent—that the Dutch are at war with their colonial subjects—that the northern provinces of India, Persia, Circassia, Syria, and Egypt, are experiencing the calamities of an open warfare—and that the eagle of Russia is hovering over all these countries, and Turkey in addition, ready to pounce upon them as her prey.

If we look to Europe, we witness the same spectacle. France, our nearest neighbor, is the daily scene of revolutionary outbreaks, which have been hitherto only restrained by the powerful arm of the executive, but which threaten to render her once more the theatre for enacting the dismal drama of the great revolution. Spain is in a state of open rebellion. The Queen Regent is little better than a prisoner in the lands of Espartero and the rebels under his command. Portugal is the scene of a similar revolt. We would not give a farthing candle's end for the throne of Donna Maria. Throughout the Italian and German states, there is a prevailing spirit of disaffection, which only waits a favorable opportunity for bursting forth into open insurrection. Indeed, the whole of the continent seems to be in a state of disquietude and alarm.

Again if we cross the Atlantic, we find the same elements at work, from the icy regions of Northern America to the extremity of the south. The rebel factions of Canada are panting for an opportunity to cast off the yoke of the mother country. The Maine boundary dispute is a bone of contention between this country and the United States. The population of those states are again divided among themselves, and at open warfare with the aboriginal tribes. Texas and Mexico, Bolivia and Buenos Ayres are severally engaged in actual warfare.

What the end of these things may be, we cannot divine. It is evident, however, that we are upon the eve of some great event. The mysterious scroll of prophecy is being gradually unrolled, and all things conspire to work out the grand designs of the great Ruler of the universe.

SIGNS OF THE TIMES.

CONFERENCE.

NAMES OF MEMBERS AND CONTRIBUTORS.

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E. C. Herring,	do		
U. J. Clark,	do	2	2
E. H. Hiller,	do	1	1
Sarah Bumstead,	do		
M. H. Lewis,	do	50	
C. Croak,	do	50	50
Frink Stratton,	do	1	1
E. H. Stratton,	do		
N. Holden,	do	1	1
Henry Hilt,	do		
Lydia D. White,	do		
M. P. Dolz,	do		
S. C. Johnson,	do		
Mary Adams,	do		
A. H. Folsom,	do	(rep'ts)	50
H. C. McGor,	do	15	15
Josephine Forristier,	do		
S. J. Hamblin,	do	1	1
M. M. Loud,	do		
Nancy Bancroft,	do		
Joseph A. Cushing,	do		
Daiby Vassel,	do	2	2
Olive Gould,	do	50	50
M. Haskell,	do		
D. W. Jackson,	do		
E. J. Earl,	do	50	50
H. Harrington,	do		
E. F. Brown,	do		
John Augustus,	do	5	5
Azuba Lewis,	do	1	
Jonathan Parker,	do	1	
N. Billings,	do	1	
Mahala Lewis,	do	50	50
H. G. Louge,	do	1	1
Enoch Lewis,	do	50	50
Benjamin P. Bassett,	do	50	50
Mary P. Roberts,	do	1	1
Sally Pelham,	do	5	5
Mary Davis,	do	1	
John Hunt,	do	(rep'ts)	1
Prescott Dickinson,	do	6	6
M. McGregor,	do	1	1
Hazen Lawrence.	do	1	
Seth W. Griffin,	do	1	1
Josiah Nottage,	do		
William Clark,	do	20	00
M. Dyer,	do	1	1
Ann R. Sumner,	do	50	50
Sarah Lang,	do	50	50
Augustus Merrick,	do	1	
Lydia Britton,	do	25	25
Charity Burgin,	do	1	1

D. A. Gay,	do	1	1	James Wheeler,	Lynn,
David Y. Dyer,	do	50		Reuben Wheeler,	do
Wm. L. Gutterson,	do			Amasa Coburn,	Atkinson, N.H. (reps)
Richard Thayer,	do			T. F. Barry,	Rye, N. H.
Luther Hosmer,	do			Edmund Rowell,	Kensington, N. H.
Mary A. Blake,	do			Benjamin Spaulding,	Chelmsford,
S. Blanchard,	do			Elijah Ellis,	Worcester, (1-2 reps)
Matilda Draper,	do			Collection Wednesday evening,	17
E. T. Abbot,	do			Collection Thursday evening,	17
Frances Abbot,	do				6 66
Hannah S. Luke,	do				6 66
Martha B. Gilson,	do				6 66
Signs of the Times,	do	10			Total, \$300
Amanda Merrill,	do				169 36
Wm. Collier,	do			WM. CLARK, for Com. of Finance.	

Monies collected by J. Litch, for Report.

Samuel Taylor, Brentwood, N. H.	\$1
P. M. Hearsey, Exeter,	1
Friends in Exeter,	6 42
" Kensington,	3 23
" Salisbury, Mass.	2 00
Haverhill,	1 30
William Savory	1

LATER FROM MR. MILLER.

Extract of a letter from Mr. Miller, dated Oct. 23, 1840:

“DEAR BRO. HIMES,—I am, through the wise providence of God, yet alive, and able to write a few hours in a day; yet not able to labor in the gospel field as formerly. I have heard from almost every place which I have visited this summer, and learn that in a majority of the places there is a powerful work of grace progressing. And I believe there is no place but what there have been some conversions. Many deists and Universalists have renounced their sandy foundation, and found peace in believing.”

SONNET—THE JUDGMENT DAY.

AS VIEWED BY WM. MILLER.

It comes! it comes! That great and terrible day
Is near at hand, big with creation's doom,
The day whose prophecies unceasing boom
Loud on the ear, when heavens shall roll away
Even as a scroll, and rocks, like beaten clay,
Grow small as dust. The dark and caverned tomb
Shakes fearfully through all its hails of gloom,
As if it heard the great archangel say
The fiat that unfolds its marble jaws;
And earth, all ready for the wasting flame,
Seems on its course in shuddering to pause,
Struck with swift palsy through its iron frame,
In terror of that word that shall be sent
To sweep its burning orb from the vast firmament.

August 16th, 1840.

G.

BOOKS ON THE SECOND ADVENT.

MOSES A. DOW, at the North End Bookstore, 204 Hanover street, intends to make his store a general depot for Books and Periodicals of the above character, where they may be had at the lowest prices, wholesale and retail. He has now the following:

SCRIPTURE SEARCHER, By Rev. H. Jones.

MILLER'S LECTURES on the Second Coming of Christ about 1843.

ADDRESS TO THE CLERGY. By Rev. J. Litch.

FLEMING'S SYNOPSIS of the Evidences of the Second Coming of Christ in 1843.

PRINCIPLES OF INTERPRETATION of the Holy Scriptures. By Rev. H. Jones.

GLAD TIDINGS. By Henry D. Ward.

PRESENT CRISIS, or a Correspondence between the Signs of the Present Times and the Declaration of Holy Writ. By Rev. John Hooper, of England. 2d edition, 18mo.

WORD OF WARNING in the Last Days.

SECOND COMING OF CHRIST. By Folsom and Trahair.

Also, Bibles, Hymn Books, Prayer Books, School Books, Blank Books, and Stationery, and every article usually kept in a Bookstore.

(Orders for Books, or in relation to the SIGNS OF THE TIMES, may be left at the above place, (if by mail, post paid) which will be promptly attended to. 6m—o21

THE SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

Is published on the first and fifteenth of each month, making twenty-four numbers in a volume; to which a title page and index will be added.

TERMS.

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Back numbers can be sent to those who subscribe soon.



SIGNS OF THE SECOND

THE TIMES

COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.

VOL. I.

BOSTON, NOVEMBER 15, 1840.

NO. 16.

Bible Chronology.

MILLER'S REVIEW

OF THE CHRONOLOGICAL TABLE OF THE "CHRONICLE," PUBLISHED IN NO. 13, PAGE 104.

I have examined the chronological table from the "Chronicle," and find a few things that need correction; first, in the life of Terah, they have lost 45 years; compare Gen. xi. 31, 32, and xii. 1—5, with Acts vii. 2—5. This makes it perfectly plain, that although God called Abraham when he was in Mesopotamia, yet the exode did not begin until after the death of Terah, which was 205 years, instead of 160, as the "Chronicle" has it. I think they will see this error.

2d. Joshua and Elders. Here they must of necessity have lost 10 years, if not more; for Joshua was called a young man when he was sent up as a spy, Exod. xxxiii. 11. We cannot suppose him to be more than 40 years of age, and he lived until he was 110 years old, Josh. xxiv. 29. Caleb says he was 40 years old when he went to spy out the land, Josh. xiv. 7; and 85 years old when they divided the land, see 10th verse, which would make 47 years after they came out of Egypt. And from the manner in which Caleb and Joshua are mentioned, we must suppose they were about the same age. Num. xiv. 30, 38, and xxvi. 65. Then surely Joshua must have lived 30 years in the land of Canaan.

3d. The "Chronicle" has nothing after Joshua for the elders that outlived Joshua, which, from the best evidence we can get, would be about 18 years, see Josephus; but this, in my opinion, ought to be included in Paul's 450 years of Judges. Acts xiii. 20. Then by leaving out Sampson, of which I have some doubt, whether it is not included in the 40 years under the Philistines. But it is evident there was some time after Joshua's death, before they were in servitude to Mesopotamia, Josh. xxiv. 31, and Judges ii. 7, to the 8th verse of chapter iii., all this must have taken a number of years. I think 18 years at least.

4th. They have given us no time for Samuel; for they have only allowed 40 years for Samuel and Saul too. Let us look at the history of Samuel. He was born after Eli was priest, 1 Sam. i. 3—28. And he could not have been 40 when Eli died, 1 Sam. iv. 18. We read that when Eli died, the ark of the Lord was taken, 17th verse, and was 7 months in the country of the Philistines, 1 Sam. vi. 1. Then the ark was brought up to Bethshemish, where 50,070 men were slain for looking into the ark. Then it was carried up to Kirjath-jearim where it abode 20 years, all which time Israel lamented, 1 Sam. vii. 2. When after 20 year's lamentation Israel forsook their false gods, and God delivered them, then Samuel judged Israel at Ramah and Bethel, Gilgal and Mizpeh, all the days of his life, 15th to 17th verse. Saul was not appointed king until Samuel was old, and had made

his sons Judges, &c. 1 Sam. viii. 1—22. This cannot be less than 21 years. After which God gave them Saul for a king for the space of 40 years, Acts xiii. 21.

5th. They have made 18 years too much in Abimilech, Tolah and Jair, and 3 years too much in Jehoram, which would reduce their chronology to 4067 B. C. Then by adding loss in Terah 45 years, 10 years for Joshua, 18 years for elders and anarchy, 21 years for Samuel and sons, and we have 94 years, which added to 4067, will make 4161 years B. C. Now add 1840, will make 6001 years. Now let me show my opinion summed up in short.

From the creation to the flood 1656, we all agree.
From the flood to the exode 423, Scripture proves.
The exode in Canaan and Egypt 430, Ezod. xii. 40, 41.
In the wilderness and life of Jos. 70, Acts xiii. 18. Judg. ii. 8
The Judges from Jos. to Samuel 450, Acts xiii. 18—20
Sam. and kings to 11 year of Zed. 543, Chronology of Kings
From captivity to Christ certainly 580, "Chronicle" 6 more

Age of the world B. C. 4157, Then after Christ
Add the year A. D. 1843,

Will make 6000 years from the creation.

The text in 1 Kings vi. 1, is the only difficulty in the way of this number, and it must be admitted on all hands that that text cannot harmonize with Paul's account, and neither with the chronology in the Judges. I am, therefore, of the opinion that the time given, has been changed in that text, for we read he shall think to change times and laws, Dan. vii. 25. And it is very evident that the change has taken place since Paul delivered his speech before the deputy Sergius Paulus; for he would not have made such a blunder, as he was well versed in the Jewish writings and chronology.

Aud as those of Paul and the Judges do harmonize to a year, I cannot but take two witnesses and be satisfied. Perhaps the Holy Spirit made Paul speak this that we might have a check upon this very change, which he foresaw would take place in order to deceive the world, and lull them to sleep, at the very time when we ought to be awake; for it is very evident, that it has been a tradition, (if not more) that the seventh thousand years would be a Sabbath of rest, among the Jews. And it is more than a tradition with the apostles, and with us, that Jesus Christ would rest from his labors on the seventh thousandth year, after making all things new, a new heaven and a new earth, and a new Jerusalem, as the Father rested from his labors. Heb. iv. 8—10.

We see then the policy of our arch enemy in changing the time, for this very text has confused the whole learned world, and made a Babel of scripture chronology; and thus millions may be tempted to lay down their watch, and be caught napping at that time, and be overtaken as a thief. "But ye brethren are not in darkness that that day should overtake you as a thief." Be watchful, be prayerful, depend upon it, if it be possible, the devil will deceive the very elect; and what could be more fatal than

to make us put off that day a few years too long? But will not God cut short his work in righteousness, from what man would be disposed to make it? Therefore it can do no harm to be ready.

CORRESPONDENCE.

PROPHETIC TIMES—RETURN OF THE JEWS.

BY A. MERRICK.

MR. EDITOR.—I would take the liberty, in common with others, of giving you my views on the questions of time, and of the return of the Jews, on which there appears to be a difference of opinion. In the 2d chapter of the 2d of Thess. from the 3d to the 12th verses, we find a clear description of Anti-Christ or Papacy. In the 4th verse St. Paul says of him: "Who opposeth and exalteth himself, above all that is called God, or that is worshipped. So that he, as God, sitteth in the temple of God, showing himself that he is God." I can remember of reading a description, published some time since, in which the traveller witnessed the ceremony of mass, in which the Pope sat in state in the church of St. Peter, and had incense and worship offered to him, as though he were a god. Answering the description as here given to the letter. "Who opposeth and exalteth himself." &c. In this also the papal power is depicted. Our Lord is a priest and king forever after the order of Melchisedec. The Pope united in his person the two fold character of priest and king. Our Lord has the key of the house of David. Rev. 3d chapter 7th verse, and Isaiah 22d chapter 22d verse. The papal banner bore on it the device of two keys, called the keys of St. Peter. The New Jerusalem is eternal: and Rome is called the eternal city. Isaiah 9th chapter 6th verse, our Lord is called the Mighty God, the everlasting Father. The word Papa, or Pope, signify a father: and his crown is triple in token of the trinity. Thus taking the titles of God. Our Lord commanded his followers to call no man father, for one was their father, even God. Again, our Lord said to his disciples, ye shall sit upon twelve thrones judging the twelve tribes of Israel: the papal cardinals occupy the station of chief officers of state. Our Lord is chief Shepherd of his flock: the Pope has a shepherd's crook for a sceptre, and holds the title of universal Bishop, and claims to be vice-gerent of Christ. Our Lord receives the kingdom from God. The Pope in times past, claimed, and exercised universal dominion, and gave away states and territories, and exacted degrading homage from princes under his sway. Our Lord is King of kings, and Lord of lords: papacy claimed to be infallible, an attribute of God, which with his pardoning of sins, and granting of indulgences, his bulls and excommunications, &c. constitute the "great words" spoken of by Daniel, these and

numerous other points which might be cited, prove him to be the man of sin. In the 28th chapter of Ezekiel, 2d verse, we find as similar description, and in the 12th verse the prophet says, 'Thou makest up the sum, full of wisdom, and perfect in beauty.' That is, papacy is the last persecuting power that shall ever rise up against the people of God. St. Paul says of him, "whom he will consume with the spirit of his mouth, and destroy with the brightness of his coming." I would ask of any of the advocates of a temporal millennium, who may be able to answer, how they can reconcile this declaration of St. Paul, with the facts delineated by the prophets, to wit, that righteousness should cover the earth as the waters cover the sea, and that all should know the Lord from the least to the greatest, and at the same time have this man of sin reigning over the people, which must be the case, as St. Paul says, if he is to be destroyed only by the "brightness of his coming."

St. Paul speaks of his being consumed by the spirit of his mouth, meaning the word of God, which consumption began at the Reformation, and paved the way for the French Revolution, at which period papacy met with a complete although temporary overthrow. It has never regained its lost power and influence over the kingdoms; but has gradually been consuming away ever since. These facts agree with the statements of the prophets concerning it. In Rev. 17 chapter 17 verse St. John says, "For God has put it in their hearts, to fulfill his will, and to agree and give their power or kingdom unto the beast until the words of God are fulfilled," which words must have been fulfilled in 1798, as they have not since, given their power and strength to her. These words of God are in Daniel 7th ch. 11th 25th 26th ver. and I shall review verse 26th, first in order to show when they cease to give their power unto her. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. If our millenist friends can tell what other end than the resurrection, as given in Dan. xii. 1, is here meant, I should like to see their explanation, and likewise who they can reasonably suppose the word him the last word of the 27th verse, is, if it is not our Lord? But to go on with the quotation, "They shall take away his dominion." When the French captured Rome, and took the Pope prisoner and converted his three states into the Cisalpine Republic, this was accomplished and ended the time times, and the dividing of a time, and fulfilled the words of God to the exact letter. History informs us that in February of the year 1798 these things took place. And, as appears from the 11th verse of the 12th chapter, the time as there given in 1290 days, or years, "from the taking away of the daily sacrifice, and setting up of the abomination (in the church) that maketh desolate." Now the sacrifice here spoken of must have been the pagan, for plain reasons, first, because the Jewish was already abolished by the one great sacrifice spoken of in the 27th verse of the 9th chapter: and likewise because that the word "and" connects so closely with the words "abomination that maketh desolate," that it could have no reasonable doubt on the mind of a close observer, that paganism is here meant by Daniel in the 15th verse of his 7th chapter, the words are, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change time, and laws, and they shall be given into his hand, until a time, times and a

half," 1260 years. The difference between the 1290 and 1260 is 30 years, which is accounted for in the fact, that one dates from the downfall of paganism, and the other from the change of time and law. In the year 515 a monk changed the time of reckoning from Anno Mundi to A. D. And in the year 534, Justinian caused the laws of the empire to be revised, conferring power and privilege on the pope. Thus were the times and laws altered and given into his hand. The papal power did not derive the advantage of the alteration till Belisarius drove away the Ostrogoths from Rome, about 4 years after, and then the three and half times began. In the 11th verse of the 7th chapter Daniel says, "I beheld then because of the great words that the horn spake, I beheld even till the beast was slain, and his body given to the burning flame," the word, "even," shows a lapse of time from the beginning of the adverse effects of the great words, and the slaying of the beast, comprising the time from the Reformation to the French Revolution, when the dominion of the Pope over the kings was ended. (I think this is what our Lord means by saying, Except those days were shortened no flesh could be saved, in Math. xxiv.) Dan. ii. 41 states that the kingdom was divided between the ten kings and the Pope. The ten kings being the iron, and the papal church the clay, which together constituted the beast, in verse 12th of the 7th chapter. As concerning the rest of the beasts (the ten kings) they had their dominion taken away, yet their lives were prolonged for a season and a time. If we examine history we find that England lost this country and her hereditary domain of Hanover, and that her king was insane.—

Spain, Holland, France, Naples and Sweden, lost their sovereigns, and Prussia and Austria were subdued by the power of Napoleon; afterwards, things fell back in a degree into their old channel, fulfilling to the letter the words of God. Now to revert to the 1290 years before spoken of, and the 1335 years found in Dan xii. 11, 12, we find the difference to be 45 years, which from 1798, the year of the papal overthrow, to 1843, must complete the time of necessity, unless we adopt the absurd idea that papacy and the ten kings, as they now stand, are to last 1335 years longer; and if you should adopt it, the numbers as given by Moses in his 7 times 2520 years, and by Daniel in the 2300, days could not be made to agree with it, and they must necessarily end at the same time. So that the conclusion appears clear. Dan. vii. xii. says, that "when he (papacy) has accomplished to scatter the power of the holy people, all these things shall be finished," which must include the resurrection, as that is comprised in it, and cuts off the temporal millennium. We find that this passage agrees with what Ezekiel stated, that it made up the sum, and is the last power that scatters the people of God. In Rev. x. 6—7 we learn that "in the days of the voice of the seventh angel, when he begins to sound, the mystery of God is finished, as he hath declared by his servants the prophets." This passage agrees with the 7th or 12th chapter of Daniel, being the same angel but at different periods of time. The 4th and 12th chapter of Daniel says "seal up the words," and Rev. xxii. 10 says, "seal not the words, for the time is at hand." One of your correspondents asks for an explanation of the 70 weeks as given in Dan. ix. 24. "Seventy weeks are determined upon thy people and upon thy Holy City, &c." This in my opinion means 70 weeks of jubilee. Beginning at the

exode from Egypt, including the years of release, make 3500 years to the 2nd advent; or dating from the settlement of the land of promise to the same end, 3430 years, not including the year of release, and no doubt end in 1843. By Mr. Miller's chronology of the Bible, they will come within 15 years: and if it could be accurately determined, would no doubt agree with the other numbers. The 2d period of seventy weeks are weeks of years, and were fulfilled as predicted, to the hour. Our Lord says, Mark i. 15, "the time is fulfilled," and again "the hour is come." He must have alluded to this, as no time is given elsewhere. In Hosea viii. 10, the prophet, speaking of Israel, says "they shall mourn a little for the burden of the king of princes." And Daniel in the 70 week's vision, says "that Jerusalem shall be desolate to the end of the war;" and again, "for the overspreading of abominations shall make it desolate even until the consummation," and that is determined shall be poured upon the desolate (Jews).
These, with other passages of like import, show that until our Lord comes the state of Judah will be suppressed. "A remnant shall return (to the Christian faith) and at that time our Lord shall come a second time without sin unto salvation." Our Lord himself says "Ye shall not see me henceforth until ye shall say Blessed is he that cometh in the name of the Lord," Matt. xxiii. 39. Again, in Rev. i. 7, "Behold he cometh in clouds and every eye shall see him, and they also that pierced him, &c." And Zeph. xii. 10. Again, Micah v. 3+4, "Therefore will he give them up, until she that travaileth shall have brought forth, then the remnant of his brethren shall return to the children of Israel." "And he shall stand and feed in the name of the Lord, in the majesty of the name of the Lord his God, and they shall abide, for now shall he be great unto the end of the earth." Again, our Lord has said, "Hereafter ye shall see the heavens opened and the angels of God ascending and descending upon the son of man;" this had reference to Jacob's dream, Gen. xxviii. 12, "And he dreamed and behold a ladder set up on the earth and the top of it reached to heaven, and behold the angels of God ascending and descending upon it," the covenant follows, and can only be fulfilled at the 2d advent. Our Lord, according to Daniel, came to confirm the covenant, and at the 2d advent, comes to fulfil it, then will the following be fulfilled, "Ye shall see Abraham Isaac and Jacob come and set down in the kingdom of heaven, and ye yourselves thrust out." St Paul views it in this light, Acts xxvi. 6, 7, 8, "Unto which promise our twelve tribes instantly serving God day and night hope to come, for which hope's sake I am accused of the Jews, why should it be thought a thing incredible with you, that God should raise the dead?" Again, Romans xi. 25, 26, 27. For if the casting them away be the reconciling of the world, what shall the receiving of them be, but life from the dead, "not as life from the dead," but life from the dead. "There shall come out of Zion a deliverer, &c." meaning our Lord at the 2d advent. In Luke xxi. 24 our Lord says "they shall be led away captive and fall by the sword, until the tines of the Gentiles are fulfilled," and then gives the signs of his coming, &c. Showing that unto his coming they should be cast down, and at his coming they are restored, and not before, and this is what the prophet means by saying "that their restoration should so much exceed in greatness their coming up out of Egypt, that it should no more be remembered,"

**EXTRACT OF A LETTER FROM
JAMES S CUSHING.**

DEAR SIR.—I congratulate you in your holy enterprise in defending and discussing the important truths relating to the second coming of our Savior; which are dear to my soul, and as profitable to me as any which the Bible contains.

It is surprising to me that a paper assuming the high appellation of "Zions Herald," should be so unwilling that the people of "Zion" should be instructed on the subject which relates to the coming of "Zion's King." I rejoice that the subject is not confined to the *Old Farmer*; but whoever peruses your paper may hear a voice from the east, a voice from the west, a voice from the four winds of heaven—similar to that which Josephus informs us was heard at the annual feast at Jerusalem, several years previous to its destruction. Although the man who uttered these predictions of the destruction of the Jews, was severely whipped, yet did he not hold his peace until the woes against Jerusalem was being realized, and he fell on her walls by a stone from the Roman sling.

A few weeks since I attended a Baptist Association in Maine, and I expected that, among the Delegates from different parts of New England, some one would introduce the subject to which your paper is devoted. During the services there arose a brother who spoke a few words to the following import: "that good and evil were traveling through our world with rail-road speed, that they were separating themselves from each other and becoming united in their respective classes: mentioning the different associations which were formed of good society,—while the Atheist and others cry, "peace and safety," are forming themselves into societies, which never was the case in any former age of the world." Truly, thought I, now we shall have it. Will our brother go on and state before this assembly that the good society are separating themselves from the evil, and becoming organized in small bodies, preparing themselves to form one holy throng for the new Jerusalem; while the evil society are undergoing a similar preparation for the pit of woe! But my expectations were disappointed, for he resumed his seat without giving evidence of having any discernment of "*the signs of the times*".

LETTER FROM JOHN TRUAIR.

MY DEAR BROTHER.—I very much regret that I shall not be able to attend your conference on the second coming of Christ, which is to convene in your city on the 14th inst. I must forego the pleasure which I had anticipated in an interview with the brethren on that most important subject. I pray the good spirit of our God, however, to guide your minds into all the truth, —to inspire your hearts with holy love, and to give to you the spirit of that wisdom which shall so direct your deliberations as to honor the name of our dear Savior and glorify God even our Father.—So far as I have been able to learn the views of those whose minds have been turned to the second coming of Christ as yet future, there appears to be a general agreement among them, that the time of that great and most important event to mankind is near at hand; and that single fact, as it appears to me, is one of the prominent signs marked in the Scriptures whereby men ought to know that it is indeed at the doors. This therefore, as it appears to me, is the grand point to be urged upon our fellow men, and if possible to arouse their minds and

fix this belief upon this great fact that the coming of the Lord draweth nigh." In this there appears to be an entire harmony of views among the brethren, and therefore among them there may be perfect unity of effort and of action; and as this is the great central truth and the all absorbing fact among other topics which are connected with it, the brethren will, doubtless, see the necessity and importance of making it the grand rallying point in all their deliberations and discussions.—It is undoubtedly true that on many points of secondary importance, their will be differences of opinion among the brethren; and there may be present with you those who are opposed to the general subject, and they may adroitly seize upon some of your differences, should they be dwelt upon, as affording good ground for belief that the whole subject is enigmatical, and thus destroy your influence upon the public mind. Let me then, as a brother, entreat, that all the brethren take care to be filled with the love of God and man, and then they will care little about any sentiment which may be peculiar to an individual, and not a necessary appendage to the general subject. It is even the peculiar art of the enemy, in any good cause, to try to divert the mind from the main question, and if there must be discussion on the topic in hand, to have it mainly turn on minor points, in order to obscure as much as possible the main subject; and it appears to me, that there is greater danger to the cause in which you are engaged, on this point than almost any other. There is a peculiar tenacity with which the human mind adheres to its own peculiarities of sentiment, so much so that when they are assailed by an opposing mind, it feels as though all its honor and self respect were pledged to defend them; and it requires much of the love of God and man reigning over the soul, to keep it from the arena of strife in such a case; and it is this love which I wish to have predominate in the hearts of the brethren over the love of their individual theories, and then they will have a profitable discussion, the enemy will be defeated, and the great cause will go onward unchecked in the land—if it be a matter of fact that Jesus Christ is soon coming to our world in his own proper person to bring the righteous to the blessings of his glorious kingdom, and to take vengeance on them that know not God, and obey not the gospel, it is then as a matter of secondary importance as it regards the present interests of this world, whether he shall actually come in three years, or in a quarter of a century;—or whether the Jews are to be restored to the land of their fathers previous to that period or not;—or yet whether or not there is to be a millennium at all, and if there is to be one, whether it will be a temporal one to last only a thousand years, and then the happy state of the saints to run on forever, or whether that eternal state is to commence with all mankind at the coming of Christ, these are matters of little moment compared with the great fact that the power of the devil over all the world is to be broken and destroyed at that coming, and ruined man to be regained, in which I suppose all are agreed:—And also whether all kinds of human governments are to be dispensed with at that time and forever after, or whether there is then to be rulers and subordinates under the general direction and laws of Jesus Christ;—or yet whether those of the human race who have died in infancy, and others who may not have had a proper state of trial or probation, will be raised from the dead and enjoy such a state under a holy and wise training for immortality,

in the Kingdom of Christ upon the earth, are all questions of minor importance, in comparison with the main subject, the actual coming of the son of man.—Let then the friends of this great central truth, in which all the important interests of mankind are so deeply involved, and in which its friends are all agreed, never be driven from this their strong hold by any art of the enemy of that truth, either to dispute with them, or with each other about other correlative subjects so as to let the world lose sight of the main one, but hold on upon this as the sheet anchor of their cause, hold every man to the argument on this point, and pour the light of truth upon it from the word of God, in the demonstration of the spirit and in power, until all the saints who are in bondage shall hear as it were the midnight cry, 'Behold the Bridegroom cometh, go ye out to meet him,' and shall separate themselves from every sentiment and practice which will not stand the audit and fiery process of that great day of the Lord. Let the brethren all do this in the spirit of holy love and of brotherly kindness, and then an influence will go out from your conference which will in a great measure disarm even that most rancorous and bitter prejudice which is already to a great extent enlisted against this holy cause; and good men will examine it for themselves and prepare to meet the Lord in peace at his coming; and thus you may hope to benefit the wise and the holy throughout the length and breadth of the land.—You know that there is in this age a spirit of most bitter opposition among certain religionists against excitements and exciting subjects; and this spirit you have got to meet in all its strength and all its fury, for there is no subject which can be broached in the whole field of morals, which so radically lays the axe at the very root of every thing which worldly men and worldly policy-pursuing churches hold most dear, as this subject of the second coming of Christ does; and therefore it is to be expected that this spirit will fulminate all its thunders against you, bar its pulpits and harden as many hearts against the influence of this doctrine as possible. But let the brethren stand only in the Lord, and in the power of his spirit, and he will give them a mouth and wisdom which no enemy shall be able to resist, and he will also give them favor in the eyes of all those who love his appearing and his kingdom. Be ye then, my dearly beloved in the Lord, mighty and fearless for the honor of your King, bold as the lion in his truth,—immovable as the eternal rock in your faith in his word of promise, and kind and gentle as love itself in your treatment of men,—shun the whirlpool of party strife, and God will crown you more than conquerors in the kingdom of our Lord at his coming.

Yours for the Kingdom of Christ,
JOHN TRUAIR.
West Hampton, Oct. 3, 1840.

JONATHAN WARD.

MR EDITOR.—I have occasionally seen 'The Signs of the Times,' and have recently met with a number containing an article signed WARD, supporting Mr Miller's views of the Millennium. If that was the name of this writer, he ought to have given his christian name, that the article might not be attributed to the wrong author. I have learned that some have supposed that it was written by me. As I totally dissent from Mr Miller, and do not wish that my influence, though small, should support what I should suppose to be erroneous views, I request you to

publish as an answer to the article alluded to, the following extracts from Scott's Notes on Rev. xx: 4—6, and oblige yours, &c. *Jonathan Ward.* After quoting the opinion of the learned Dr. Whitby, that 'the souls of them who were slain,' &c. 'live in a metaphorical sense, as the beast who had received the wound of death, lived again in the scorpion of the anti-christian beast,' &c. he adds, 'It appears to me undoubted that the fathers or early writers of the christian church in general expected a Millennium; and several of them a Millennium not materially different from that above described. But others gradually following the impulse of imagination, speculation, and carnal passions, advanced sentiments on the subject, so extravagant, so ridiculous, and even so licentious, that sober, yet injudicious men, became ashamed of this general doctrine. Thus it was disgraced, and almost forgotten, during many centuries; but about the era of the Reformation, it was again revived; and again more deeply disgraced, by the wild reveries and practical atrocities of those who maintained it, and rendered it subservient to rebellious insurrections and every abomination. But for some considerable time past this question concerning a Millennium has been brought forward and discussed in a more sober and holy manner; and notwithstanding that some still maintain the doctrine of a *literal* resurrection and a *personal, visible* reign of Christ on earth, and others favor the view above given, yet it is evident that the doctrine itself gives more general credence; is supported, or allowed, by writers of widely discordant theological opinions; and has lost by far the greater part of that odium and contempt which formerly attached to it. Nor can I doubt that, in proportion as the scriptures are diligently and impartially searched and understood, the more generally and unreservedly will the persuasion prevail, that there shall be a Millennium; that it is at hand, even at the door; and that we ought to advert to it, and to those things which may prepare the way for it, in all our studies and writings, and in the improvement of our several talents.'

It appears from this extract, and from his Notes on the prophecies, whenever he adverts to the subject, that Scott's views of the Millennium were similar to those generally entertained in this country, that it will be a time of unexampled prosperity to the church, where pure religion will universally and eminently prevail in the earth, but not a *personal, visible* reign of Christ on earth.

We have given the above note, and 'extract' from our friend Ward, at his request. We want no person's influence or name, unless he freely gives it upon principle. 'WARD' will just take care of Bro. J. Ward's Note, and 'extract,' and Mr. 'Scott,' and Whitby too, if he pleases.

ED.

THE GOSPEL OF THE KINGDOM.

MR. EDITOR:—It has, of late, been much impressed upon my mind, that the character of our Lord's preaching, as also that of his disciples, is greatly misrepresented by the meaning generally attached to the phrases "*the gospel of the kingdom*," "*the kingdom of God*," which formed the subject of their testimony.

When we speak of preaching the gospel, we generally, I might say universally, mean preaching the cross—the death of the Lord Jesus Christ. I apprehend, however, that on an accurate examination we shall find that this, (*the cross*), was not

preached until after the Lord was crucified. And if this be so, we have a strong corroboration of the truth of the expectation of the Jews, viz.; the establishment of Messiah's kingdom upon the earth, called by us the millennial reign of Christ. And we have also the warrant for preaching it, even the example of our Lord himself, who preached, not his cross, but "the gospel of the kingdom of God," (Mark i. 14.) "the glad tidings of the kingdom of God," (Luke viii. 1.) and commissioned his disciples "to preach the kingdom of God," (Luke ix. 2.) called simply "the gospel," verse 6th. The Seven also were sent forth thus commanded, "Say unto them, the kingdom of God is come nigh unto you." (Luke x. 9, 11.)

But that the kingdom, and "the gospel of the kingdom," was the subject of their preaching, and not the cross, is further evident from another reason, viz.: that when the Lord spake to his disciples about his death, *they did not understand what he said*: which, on the supposition of their preaching it, would be utterly incredible. For instance, when he commanded the three disciples who witnessed the transfiguration, not to tell the vision to any man until the Son of Man be risen from the dead, we read, "they kept that saying with themselves, questioning what the rising from the dead should mean," (Mark ix. 10.) therefore they had not preached his cross, or they would have known of his subsequent resurrection. More plainly still the following passage, "The Son of Man shall be delivered unto the Gentiles, and they shall scourge him and put him to death, and the third day he shall rise again. And they understood none of these things." What! not after preaching them? But they had not preached them. And further and stronger still, "And this saying was hid from them, neither knew they the things which were spoken." (Luke xviii. 32—34. Mark ix. 31, 32.) They could never have preached that which was not revealed unto them, yet they preached "the gospel." Can we forget Peter's conduct, when the Lord began to show unto his disciples how "that he must go into Jerusalem, and suffer many things of the elders and the chief priests and scribes, and be killed, and be raised again the third day?" Then Peter took him and began to rebuke him, saying, *Be it far from thee Lord: this shall not be unto thee!*" (Matt. xvi. 21.) Or the very unaccountable despair of the disciples after his crucifixion, "we trusted that it had been he which should have redeemed Israel." We have, moreover, the testimony of the apostle John, "As yet they knew not the Scripture, that he must rise again from the dead." (John xx. 9.)

I need not quote any farther on this subject. These references fully prove that neither our Lord nor the twelve, nor the seventy, though preaching "the gospel," ever preached the cross and resurrection. Our Lord did, once or twice, allude to both; but he was not understood by any. These subjects did not usually form the matter of his discourses, and therefore his disciples knew nothing about them; the question returns, then, If they did not preach the cross, what did they preach? Even the same as was in the disciples' minds, when they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" *The establishment of Messiah's kingdom on earth.* It is by many in our day called *Judaizing* to preach these things; but if it be, we can only say that our blessed Lord Judaized in his preaching, and it is therefore no reproach to follow his steps.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, NOVEMBER 15, 1840.

OUR COURSE.

Now that the cause of the second advent near is assuming an important aspect, there is an inquiry among the wise and faithful in the church in relation to the character and sentiments of those who take the lead in the advocacy of the cause. At this we do not feel surprised, nor do we object. As it relates to ourselves, we shall be very willing to be watched, and scrutinized, in relation to doctrine or practice as connected with the great interest of the kingdom of heaven at hand. We hold no sentiments that we have not frankly avowed from time to time. In publishing this paper, we have one great object in view, viz.; *the exposition of the Scriptures, as connected with the second advent near;* and the expositions given, to be of such a character as to promote the best interests of the church, and the world.

In the commencement, we made the following remarks relative to the course we should pursue, to which we still adhere: 'We propose to make the "Signs of the Times," a medium of intelligence in relation to the condition of the church and the world, at the present time, in reference to the second coming of Christ. And in view of the near approach of the Son of Man in the clouds of heaven, to aid professors of religion in preparing for that day, and to exhort, entreat, and pray sinners in Christ's stead, to be reconciled to God; and be prepared to meet the Savior with joy. We intend, therefore, so far as it is possible, that the influence of this little sheet shall tend to promote revivals of religion,—prayer—purity—and entire consecration in the members of Christ's body.'

Our fellow laborers are among the choicest of the faithful in Christ from among all denominations. We know no sect, or party as such, while we respect all; and wish them to have an equal privilege to our columns, to address the people and diffuse their views on the advent near.

The following extracts from the circular of the conference, so fully express our views, and state our objects, that we have thought best, in addition to the above, to give them to our readers in this place.

* Our object is to revive and restore the ancient faith, to renew the ancient landmarks, to 'stand in the ways and see and ask for the old paths, where is the good way' in which our fathers walked and the martyrs found rest for their souls. We have no purpose to distract the churches with any new inventions, or to get to ourselves a name by starting another sect among the followers of the Lamb. We neither condemn, nor rudely assail, others of a faith different from our own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions like a Christian, with the reasons for entertaining them, which have persuaded us to understand the word and promises, the prophecies and the gospel of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers have unanimously done, in the faith and hope that the Lord will 'come quickly,' in his glory, to fulfill all his promises in the resurrection of the dead. We do not seek, therefore to excite the prejudices of our fellow men, or to join with those who mock at sin, or who scoff at the word of promise of the great Jehovah, or who lightly esteem the offices and ordinances of the church, or who empty of their power the threatenings of the holy law, or who count the blood of atonement a useless thing, or who refuse to worship and honor the son of God, even as they honor the father: nor do we refuse any of these, or others of divers faith, whether Roman or Protestant, who receive and heartily embrace the doctrine of the Lord's coming in his kingdom: for reason and experience unite to teach, in the words of the apostle, that 'every man's work shall be made manifest; for the day shall declare it,' and the vivid apprehension of its approach tries and consumes the wood, and hay, and stubble among our opinions, and we all become, by gentle necessity, the lambs of one flock, and are led into one fold, under the hand of the

chief Shepherd and Bishop of souls. Neither are we of those who sow discord among brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word, whereof we are glad and in view of which we rejoice with trembling. We reverently bless his name, and we offer these things with the right hand of our Christian fellowship and union to all disciples of our common Lord, of every sect and denomination, praying them by the love of the crucified Jesus, to regard the promise of his coming, and to cultivate the love of his appearing, and to sanctify themselves in view of his approaching with power and great glory.

These then are the views that we cherish, and the objects we propose to effect. Having no faith in any new organization in the church, or radical reformation of its institutions, we would let them remain as they are, and seek rather to purify, and prepare the elect for the coming of the Lord, when Babylon will fall, and God will make all things new.

2 Thess. ii. 1-3. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you, by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition."

A late writer in one of our exchange papers, brings up this passage of scripture as an argument against the doctrine of Christ's second coming "at hand." This is supposed to be generally considered, by those who put "far away the evil day," the strongest New Testament proof in their favor. They understand it as showing that some deceivers had been troubling the dear saints at Thessalonica, in making them believe that Christ's second coming was then at hand; and that the apostle wrote these words to comfort them with the assurance that it was not nigh; but was rather "far off." But there is certainly much proof that this is a false interpretation of the apostle's meaning; and that he was aiming rather to comfort the saints in all places, and at all times, with the assurance that the day is still future, and still nigh at hand, though many deceivers would be troubling them in making them believe that the prophecies foretelling it "at hand," are fulfilled already. This would cause the saints no longer to look for the day "at hand," but rather "far off."

A proof that the latter is rather the true interpretation of this passage, the following facts are now briefly presented.

1. The passage does not affirm, that this being "troubled," would arise from the disciples' belief "that the day of Christ" was "at hand;" though this was the subject in view.

2. Wicked men, as deceivers of the saints, never have undertaken, and never will, seriously to deceive and "trouble" the saints with the belief of the coming of their blessed Lord "at hand;" since it is well known that their deceptions ever have been, and will continue to be, only on the other side, to deceive "the very elect," if it were possible, that the day is "far off," saying as "scorners," "Where is the promise of his coming?" "It will not surely come till after a thousand years; or many thousands of years of millenium in this world shall have passed by;" &c. &c.

3. The apostle Paul, who wrote this passage, surely could not think of comforting the saints who are religiously longing for their Lord to "come quickly" according to promise, with assurances that his coming was rather "far off;" because both he and they rather had "a desire" to meet him, or to "depart and be with Christ which" was "far better" than to remain still in their earthly sufferings. And how could Paul tell the Thessalonians that Christ's coming was not "at hand," without contradicting himself in speaking at other times as he did, as though the Lord's descending himself "from heaven with a shout," &c., might be so soon as to find him and all his brethren of that day remaining still "alive" on the earth.

4. The writer of this passage also spake on another occasion, as though all the saints to whom "a crown of righteousness" shall be given by Christ at his coming, will natural-

ly, as true believers of the promise, "love his appearing;" and love it "nigh at hand," rather than "afar off;" and not as many say of their enemies, that they love them, but love them best the farthest off. And can the faithful Christians feel as though Christ was an enemy to love him and his appearing best, the farthest off?

5. This same apostle, on another occasion, seemingly explained this passage, by foretelling that there would be just such deceivers of the church, as here mentioned, who would say, "that the resurrection is past, and overthrew the faith of some?" And has not this actually and very generally now come to pass? And is it not true, in saying, as too many of us have done, that "the kingdom of heaven at hand," has come already, at the commencement of the gospel dispensation, &c.—that the second coming of Christ "is past," in the "destruction of Jerusalem by the Roman army," &c. &c., that we have virtually said, "the resurrection is past?" And where is the primitive faith of the church now, if this long popular doctrine has not well nigh overthrown it all? It is well known, that "the resurrection" was to come with Christ's "coming," and with "the kingdom of heaven," then if we say, that the kingdom of God at hand, has already come; and that Christ's second coming is past; do we not virtually say, that "the resurrection," which was to come at the same time, "is past" also? Are not these the wicked and dangerous deceptions against which the apostle thus warns the Thessalonians and others?

6. Paul, in saying that there must come a falling away before Christ's coming "at hand," did not say that the period was far off, but rather intimates that the "falling away" was nigh, by saying at the same time, that "the mystery of iniquity doth already work," as though the falling, or signs of it, had already commenced in the church. And certainly we do now witness such a "falling away," and such a revelation of "the man of sin," or of Anti-Christ himself, even in all the protestant, as well as the Roman church, that those are on dangerous ground, who still attempt to deceive the saints with arguments that Christ's coming is not "at hand."

7. As now explained, this passage in 2 Thess. harmonizes with Christ's faithful warnings against similar deceptions. He told his disciples in relation to his "coming," that many deceivers would say, "Lo here is Christ; and Lo there;" "in the secret chamber"—"in the desert," &c., to make them believe that his "coming" was "by and by," or passed by already. Then he tells them in the same words, as that of the apostle, to "be not troubled," or not to give heed to such deceptions, for "the end is not yet;" or "is not by and by," as too many now say of the fulfilling of the prophecies of Christ's "coming and of the end of the world," that they are accomplished, and gone by.

8. And would not Paul and the primitive Christians have betrayed a spirit grossly unchristian, had they been "troubled" with the expectation of their blessed Lord "at hand?" And what a total want of love and fidelity would a wife betray towards her long absent and far distant husband, should she "be troubled" to hear of his expected return "at hand," and wish to be comforted with assurances rather that he will not return till after the death of herself and all her dear children!!!

COMMENDABLE INNOVATIONS.

It will doubtless be interesting to many, to hear that there was something like primitive simplicity at our late General Conference in Boston. Our friends there, manifested their love for the coming of their Lord at hand, by making ample provision for the comfort of the distant members of the Conference. Though at night they were entertained at various places, at the choice of the citizens present, commons were provided for them at dinners, somewhat after the manner of our Savior's providing fish and bread, simply, for the multitudes which followed, or came to him for instruction. In the vestry over the Chapel where we met, our Boston friends had prepared a table upon the tops of the slips, the length of the room, on each side, which was well furnished with bread, cold slices of meat, cheese, apples, and cold water. By the halting a moment of the guests in the adjoining reading room, at the head of the stairs, they were enabled to come together, round these two long tables, where they stood in order, till a blessing was pronounced; and then without

grass to sit down upon, they stood at the table, till the repast closed; and then passed down the opposite stairs; when the tables were again hastily prepared and another company from the reading room came in and partook, till all were satisfied, in a similar manner; and though some 200 or more, each day, had been thus fed with the "loaves and (substitute for) fishes," our good friends who made the entertainment gathered up actually "seven baskets of fragments" and sent them to the poor in the city.

It is matter of rejoicing, also, to the humble followers of Christ, that this course is beginning to be common at such convocations. I witnessed it a few weeks ago at Groton in this state, at a large convocation on the subject of christian union, and have since been told of another similar instance in Rode Island, at an ordination.

And would the professed friends of Christ do any thing towards hastening in its season, the blessed day of His coming, surely they must put away all their feasting and sumptuous entertainments at convocations which are appointed professionally to honor, and prepare for Him; and so must they put away all that is like it at home, to be like Christ and the primitive disciples in the simplicity of their food and drink, and wholesome use of the good creatures of God. Otherwise, they are in constant danger of being found of Him, associated with his enemies in their practically saying, "My Lord delayeth his coming," who smite their "fellow servants," and "eat and drink with the drunken." At Christ's actual speedy coming, most surely, all the now popular arguments against imitating his own example of simplicity and economy for the health and life of both body and soul, will be found as false arguments originated and continued by selfishness, pride, and criminal appetite. And will not all, especially those who profess to look for their Lord "in a little while," see to it at once, that they remain not a moment, as those destroyed by the flood, given apparently, above all things, to "eating, drinking, marrying, giving in marriage," &c. J.

SPIRIT OF THE CONFERENCE.

It is well known, though with grief to many of the saints, that of late it has been common at conventions of reform, so called, to witness much debate and perhaps severe clashing of sentiments, or sharp contention. And some, no doubt, have concluded of course, that such would be the case also, at our Conference, on the second advent, inasmuch as it was publicly known that there were differences of opinion among the speakers and members, on points, thought by some, of much importance, particularly on the times and seasons of prophecy. But the friends of Christ may rejoice, even should others regret, that during the two days and evenings of this Conference, among the brethren never before met—of the various formerly conflicting orders; with views untried and untried, on the general subject, there was not, from first to last, a single contradiction, nor argument arrayed against argument, nor the least appearance of controversy, or contention on any point discussed; while there was the greatest harmony, apparent christian union and good feeling, with deep and solemn interest manifested throughout the meetings, both for worship and business, so that in case of every vote or resolution moved and seconded, it passed unanimously. And yet no time was spent in discussing the subject either on union or sectarianism. Then will not all the friends of Christ take courage, thank God and unite in continued earnest prayer that such union labors in preparing the Lord's way, may greatly increase and prosper; with confident expectations in the Lord, that hereafter, in all such convocations on the second coming of Christ at hand, the spirit of Christ, or christian union will be deep and abiding upon all hearts professing to respond—"Amen. Even so; come Lord Jesus!" "Come quickly."

THOU SHALT NOT COVET. In number 14 we published an article from the pen of Mr. Skinner, in reference to the day of grace, &c., in which he stated, that according to Mr. Miller's views, we might vacate our Chapel at Chardon St. and that Mr. Burnham might also vacate his at Sea St. and transfer them to the use of the Universalists who stood very much in need of them:—in reference to which, Mr. Miller says, [in a recent letter,] "Tell Mr. Skinner he will find in the country, many Universalist meeting houses, empty, swept and garnished; he ought not to covet yours, while they have enough and to spare."

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

PROGRESS OF THE BATTLE.

AFFAIRS OF THE EAST.

By the last arrival, the report of the bombardment of Beyrouth by the English fleet under Admiral Stopford, turns out to have been correct. After 3 days bombardment, the Egyptian troops all departed for the mountains. About 1000 persons are reported to have perished by the combined effects of the fire and the falling of the ruins. Only two shots were returned by the town, without, however, causing any damage. The flags of the American, Danish, Spanish and Greek consuls continued flying on the ruins of their respective consulates on the 20th, notwithstanding that these functionaries had withdrawn themselves. The American consulate had suffered most by the bombardment and the subsequent pillage of the valuables and furniture by the Egyptian troops.

We extract the following from a London paper:

One account says that the town was reduced to a heap of ashes in *two hours*. So complete was the destruction, that the different localities of the town could not be distinguished. Amongst others, the American Consul landed to look after his house and property; but he was obliged to employ a guide to lead him to a heap of ruins where his house had stood four days before. The loss of the British was trifling: six killed, and sixteen wounded.—Among the wounded, were Lieutenant Adair, of the Benbow; and Lieutenant Giffard, of the Cyclops. Commodore Napier had taken up his residence on shore.

Ibrahim Pacha had been waiting at Maratch, ready to hurry to that part of the coast which might be attacked first. It does not appear that he was in the town of Beyrouth during the attack.

On the 12th, the Carysfort, the Dido, and the Cyclops, bombarded a place called Ak Allah Gibel, about ten miles to the north of Beyrouth. There were no signs of any inhabitants being in the place; but when troops were landed outside the town, under the command of Captain Austen, of the Cyclops, they encountered a destructive fire of musketry, directed upon them from a deep fosse, and were obliged to retire with the loss of four killed and twenty wounded. On the 15th the Carysfort and Cyclops bombarded Botroun; and a party of the Druses were landed from the ships and left in possession.

On the 18th, Solyman Pacha sent off a flag of truce from Beyrouth, soliciting a suspension of hostilities for two days. The reply was not known; but the remark made, when the message was delivered, was, 'Not for two hours.'

The Druses were flocking to the Allies: and up to the 18th of September, 7,010 stand of arms, with the requisite proportion of ammunition, had been issued to them.

Fortifications continue to be erected at Alexandria and on the coast, as well as at Rosetta; while every preparation for war was making by the Pasha, who was also sending supplies overland to Syria. A mutiny has occurred in the harbor on board one of the Turkish ships, but it was promptly put down.

Ibrahim Pacha has concentrated his army, a formidable and well-disciplined one, on the heights—and from his position keeps in check the restless natives of the neighboring districts, defends the road leading to Damascus, and may relieve

St. Jean d'Acre, should that place be attacked. He, moreover, preserves his communications open with the interior, and cuts off from the towns on the seacoast all supplies of grain, &c. from the country. The latest advices state, that his plan was to surround the Turkish camp formed to the north of Beyrouth.

At the last advices, Lebanon was tranquil. "Mehemet Ali was restored to health, and was perfectly calm and resolved." The combined fleets had cannonaded Seide and Caffa. Important events were expected hourly to occur.

Malta letters of the 5th state that the report of the taking of St. Jean d' Acre by the combined squadron had circulated there, but was not credited.

Letters from Alexandria to the 26th, state that notwithstanding the departure of the Consuls, and the decree of disposition, Mehemet Ali had declared that he would not stop the Indian mails. He had given orders for sending some of his fleet to sea, but had recalled the order by the advice of the French Consul. This shows the wavering state of the mind of the Pacha. He had given the officers of the Turkish fleet liberty to go away if they liked, with the exception of the Captain Pacha, the Captain Bey, Riala Bey, and Mustapha Pacha. Numbers accordingly went on board the British men of war.

Constantinople.—The news of the taking of Beyrouth, caused great rejoicings in Alexandria; and steamers were ordered for instant conveyance of 3000 troops to the scene of operations.

By the accounts which reached Constantinople from Beyrouth it would appear that Ibrahim Pacha, having himself evacuated Beyrouth, left some hundred men within it to blow it up, should the allies enter it, which, however, they were under on necessity of doing.

The French Ambassador at Constantinople had declared to his compatriots that he could not recognize the blockaded of the Porte of the coast of Syria and Egypt, till he received instructions from his Government.

A Constantinople letter of the 23d mentions the new fortification of the Porte, adjoining the commencement of the blockade to the 17th of October. It appears that this merely regards merchant vessels, and that the day named is the 13th, not the 17th of October.

The Jews in Damascus had been liberated; and Sir Moses Montefiore and his party left for Europe by the French steamer on the 17th instant.

From Bell's Messenger. Aug. 22.

MEHEMET ALI, AND THE AFFAIRS OF THE EAST.

Every one who pays any attention to what is going on around him, and particularly to the opinions of men who are interested in the circumstances of public affairs, because either their own political station, or their own mercantile concerns, most closely connect them with the vicissitudes of home and foreign politics; every such person cannot fail to observe, that a most extraordinary curiosity is at present attached to the Egyptian question. Indeed, without a figure, the East may almost be said to be taking such a position, and assuming such a station in the West, as may again turn the cardinal hinges of politics, and render it in its turn, as it formerly was, the arbiter of the destinies of the world. Few persons in England appear to be aware how vast are the present dominions and usurpations of Mehemet Ali. Though he is nominally

the Pacha of Egypt only, he is in fact sovereign in Nubia, and possesses supreme power in all the intermediate provinces to the borders of Abyssinia. He has also established himself in the peninsula of Mount Sinai; whilst Palestine and Syria, and indeed all Asia Minor, south of Mount Taurus, pay him the same tribute, and the same imperfect obedience, as they have ever been accustomed to pay to the Sultan. Even the dwellers in Mesopotamia and the Desert, as far as Palmyra, stand in awe of this powerful and avaricious tyrant, and render homage to the sanguinary chief who sits on the throne of Zenobia. Add to all this, that his sceptre is not only stretched over the Delta of Egypt, the most fertile province of the ancient or modern world, a country in which the sun shines throughout the year, and where the fruits of the earth ripen almost without the labour of man, but everything is also subject to him for a thousand miles southward, up to the very issue of the cataracts, and on both sides of the river from its mouth to its yet undiscovered source.

Upon this rapid glance of the present position of Mehemet Ali, two questions arise—Shall we, for it is a rebellious and unjust usurpation, a confirmed and sanguinary despotism, consolidate or destroy it, or, pursuing a middle course, reduce it within bounds, and re-erect, to such an extent as policy and justice will admit, the integrity of the Turkish empire which it now threatens to swallow up? Secondly, if it be just and politic to pursue this course, are the means taken under the quadruple treaty, the right means, and likely to effect our object without disturbing the peace of Europe, and in conformity with the eternal laws of justice and humanity?

As to the first question—That Mehemet Ali is an ambitious and selfish despot, at once cruel and avaricious, there can be no doubt. Having extirpated every remnant of the Turkish and Mameluke power in Egypt, he has monopolized all the productions of the country, and exhibited a strange union of the soldier and the merchant, the council board, the counting-house, and the camp. The battle of Konia (Iconium,) which gave him the provinces of Syria south of Mount Taurus, enabled him to impose the most execrable bondage on the Syrians, to load them with a poll tax, and to exchange the mild government of the Porte for a system of extortion unknown before even in the East; whilst the result of the victory of Zebib delivered over to him the Turkish fleet, and added to his dangerous aggrandisement by land a naval force beyond that of any other power from the Black Sea to the mouths of the Nile. Nothing but the intervention of Europe, in 1832,—and France was then one of the negotiating states—drove this vulture from his prey, and compelled him to fall back into Egypt from his advanced position towards Constantinople. His power still continued to increase, and amongst the rebel outlaws and pachas, from Damascus to Damietta, Mehemet Ali found a warm support, and France herself, being now engaged in African designs of her own, began at this time to lend him a covert assistance. Into this alliance policy would naturally lead him, and knowing sooner or later, that a collision with the Sultan was unavoidable, and confident in his resources, and in a secret dependence on the French Government, we find him, after seizing the Pachalic of Acre, openly professing his designs of overthrowing the ancient empire of the Caliphs. At Balbec, Damascus, Antioch, and Aleppo, he has lately built formidable barracks; the fortifications of Acre have

been almost made to rival the Gibralter which guards the passages of the Mediterranean, and he has constructed such military works in the defiles of the Taurus, that no Asiatic army, unassisted by a fleet, can reach him in Lower Syria. To say that he has destroyed the British commerce with the Levant would be going too far, but he has so oppressed it with monopolies and duties that it has almost sunk to nothing. The talents of this man must be admitted to be vast, and many new police improvements serve to extenuate his extortions, and to color over with a melancholy tinge his savage despotism; but much of what strikes the eye is but the embodying of Asiatic principles of the worst kind in European forms, and systematising a fierce rule by giving it the imposing exterior of foreign civilization and art. But after every concession to the extraordinary energy and ability by which he has guided his career, there ought to be but one opinion on his political position—that it is a serious evil to all the countries which he governs, and to all the public interests dependant upon him. His establishment as an independent Bey, such as the circumstances of Egypt in the present feeble condition of the Porte required, has not realised the intended objects of Europe in supporting him, which it did, in the first instance, as the only barrier against a new dynasty of Mameluke tyrants in Egypt, which might be more dangerous than the government of a single Pacha or Vice-roy. The first question thus becomes a short and decisive one. Shall we consolidate and give independence to this dangerous rebel in his present extent of empire, or break him up, or reduce him within bounds? We answer the first question thus:—

The Turkish empire, in its present geographical limits from the Eastern seas, at the point of Aden and Bussora, to the shores of the Bosphorus and Black Sea, forms a line of political and territorial demarcation between Asia and the principal states of Europe; having the Euphrates in one part and the Nile and Red Sea in another as approaches to the maritime communications of the two continents. Thus two objects may now be said broadly to mark the relations of the chief states of Europe with the Ottoman empire; the prevention of territorial aggrandisement on her by Russia, and of the introduction of Russian influence into the Mediterranean and southern Europe through the Turkish waters of the Bosphorus. One other object, however, in addition to these, ought to be peculiarly the interest of Great Britain, as constituting at the same time an Oriental and European power; namely, the maintenance of Turkey as the *separating line* between Europe and Asia. It is with reference to this object that the position and power of Mehemet Ali is of such serious importance to us; or it is obvious that the design of Mehemet Ali, in which France seems at present to abet him, is to sever the political unity of the old *demarcation line*, and to form two states instead of one in Asia; in other words, to transfer the ancient sceptre of the Turks to Egypt, and to give the control of the Archipelago to a new barbarian.

Can Great Britain therefore permit such scenes and consequences to take place? Would it be worth while to conciliate the alliance of France at this expense? Would it be expedient to gratify the personal ambition of one old man at such hazards, whose fast declining age, and the heavy imprecations of the countries which he is ruining must dispose of in the course of a few years, and whose object is one of clear, selfish.

and indefensible treason, against his sovereign, —and of embarrassment to Europe?

Having thus disposed of the first question, we shall be very brief on the second. Can we, with safety and in conjunction with our allies, pursue the middle course—that is, reduce the Pacha within bounds, and re-establish, to such an extent as policy and justice will permit, the integrity of the Turkish empire?

Now this, which is the main object of the quadruple treaty, seems to us not only to be the wisest course, but the only course we can pursue, in spite of the intemperance and opposition of the French government, if our limits permitted us, we should like to develop this question at large; we are satisfied that we could show the necessity of governing Egypt by a viceroy, and not restoring it again to the weak and distempered arm of the Turk. Some government Egypt requires, and experience shows that with-in the last century the Porte has been obliged to submit to the precarious domination of the Mamelukes—*Spartam nactus*—we wish we could add, *hanc exorna*.

Let Mehemet, therefore, hold the government of Egypt under a feudal and hereditary succession, and to borrow the language of lawyers—entail it, if it should seem politic, on his step-son, Ibram. Add to it, though the policy is doubtful, the pachalic of Acre, but compel him to restore the Turkish fleet, and to acknowledge his subordination and vassalage to his rightful master the Sultan.

Thus speaketh the war party in England.—ED.

Great Britain and China.—The Philadelphia National Gazette introduces extracts from an English paper, in regard to the state of affairs in China, in the following manner.

The ultimate design of Great Britain in the nefarious effort to force poison down the throats of the Chinese, are now transpiring from quarters entitled to credit. In the London Globe of the 24th ult. a newspaper in the confidence of the government, we find an article by a correspondent, which the editor describes as the product of an intelligent mind which has possessed the advantage of a residence in China, and an intercourse with the people.

The correspondent of the Globe, from which the Gazette quotes, speaks thus.

"The inquiry as to the measure necessary to be adopted in order to bring the Chinese government down from the towering heights of its long-cherished pride to deal with us upon the level ground of reciprocity, was long a question of deep interest. The problem now presents itself under a different form, and we ask what will be the probable results of the rupture between Great Britain and China?"

To answer this question, it is necessary to call to mind the position in which the proceedings of commissioner Lin have placed the Chinese government.—With the full sanction of his master, he has taken ground from which he cannot recede an inch without covering himself with disgrace. He has defied England, insulted her representative, outraged her subjects, and rejected her reasonable overtures with scorn. The whole Chinese people are summoned to witness the grounds and issue of the quarrel. The British government, under these circumstances, is compelled to enforce redress and compel satisfaction. Without compromising its credit and its dignity with other nations, there was no alternative.—The Chinese, for the sake of honor and consistency, are bound to oppose us.

Again the same writer says:

It is our own deliberate opinion, collected from a long and anxious reflection upon the subject, that the Chinese government can never be dealt with in the way of negotiation. It is too proud to admit a foreigner upon a parity of terms; and too false and hypocritical ever to abide by any engagement. It must be displaced, and a more reasonable government established in its room. China must be ruled by a sovereign who feels that he owes his throne to the ascendancy of Britain; and this event is not very far off. We deprecate war—and Britain has already enough of empire; but the Chinese government has driven us to the *ultima ratio*. There is no way of treating with this moiety of the world till the spirit of despotism has been destroyed. Before long the British flag will wave over the whole of Eastern Asia, from Burmah to Manchuria.

If the Tartar power should be deposed, and a descendant of some former dynasty set up, under the protection of Britain, the form of government would be preserved, and the people would have something to look up to as the fountain of literary honor. The Chinese are so far advanced in civilization, that little would be required to promote their social happiness. The severities of their penal laws might be softened, and the trial by torture abolished.

Nothing would be necessary in the internal management but to select men of reputed honesty to fill the various offices with sufficient salaries to keep them from the temptation of taking bribes. Some of the provinces might hold out for a time, but as soon as they discovered that there was no intention on the part of the foreigner, or his protégé the new Emperor, to increase taxation, to impose any badge of servitude upon them, or in any way to abridge their rights and privileges, they would fall in with the general arrangement. The friends of philanthropy and religion may heave a sigh at the prospect of blood and carnage; but if they look a little ahead, they will see a vast expanse of territory, with its teeming millions, open to their efforts. With the Tartar pride, disdain and prejudice thrusting themselves in his way, the philanthropist, will never be able to achieve anything of importance in China. When that power has been removed, he will have the fairest, most sanguine expectations.

On this exposition of the designs of England, the editor of the Gazette thus indignantly remarks:—

Here then, it seems, that nothing less than the subjugation of China, is the purpose of the British government. The contest, in all its aspects, is to be one of unmitigated villainy on the part of the latter. It is defensible neither by precedent nor special reason. Havoc by fire and sword is to be made among thousands of innocent men upon their own soil, and prompted by the simple lust of gain,—and when fire and sword have done their share of the work, poison is to continue it without measure or mercy.

From the Chronicle of the Church.
LIST OF SYMBOLICAL DREAMS AND VISIONS IN THE BIBLE.

For those who would understand the symbols of revealed religion, so far as it can be regarded as a science, it is undoubtedly important to examine the symbolical dreams and visions found in the Bible, as containing all the leading symbols. For this purpose I have endeavored to bring together these symbolical dreams

and visions into one view, and to exhibit the force or import of the different symbols. That some subordinate symbols can not be exhibited in this general and summary view, is evident of itself.

1. Jacob's vision of a ladder connecting earth and heaven, on which angels ascended and descended, signified that God, by his ministering angels, would be near to Jacob, now journeying to distant land. Gen. xxviii, 10—22.

Our Savior, without doubt, has reference to this vision of Jacob, when he says to Nathaniel and others with him: "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man," that is, ye shall find heaven to be open to men through the mission of Christ. John i. 51.

2. Joseph's dream of the sheaves of his brethren standing round about, and making obeisance to his sheaf, signified that Joseph's brethren should bow down to him. Gen. xxxvii, 5—8.

3. Joseph's dream of the sun, moon, and eleven stars making obeisance to him, signified that Joseph's father, mother, and eleven brethren, should bow themselves down to him. Gen. xxxvii, 6—11.

A similar image of the sun, moon, and twelve stars, with which a woman was adorned, is employed by St. John as a symbol of the family of Jacob, or the Jewish church. Rev. xii, 1.

4. The dream of Pharaoh's butler of a vine with three branches, the grapes of which the butler pressed into Pharaoh's cup, signified that in three days he should be restored to his office, and serve Pharaoh as before. Gen. xl, 1—23.

5. The dream of Pharaoh's baker of three baskets on his head, from the uppermost of which the birds ate baked meats, which were for Pharaoh, signified that in three days the baker should be hanged, and that the birds should eat his flesh from off him. Gen. xl, 1—23.

6. Pharaoh's dream of seven fat kine, and of seven lean kine, which ate up the seven fat kine and were nothing benefitted, signified that there should be seven years of great plenty, and after seven years of famine, which should cause the plenty to be forgotten. Gen. xli, 1—32.

7. Pharaoh's dream of seven full ears of corn, and of seven thin ears which devoured the seven full ears, signified that there should be seven years of great plenty, and after them seven years of famine which should cause the plenty to be forgotten. Gen. xli, 1—32.

8. The Midianite's dream of a cake of barley-bread tumbling into the host of Midian, and overturning a tent, signified that the sword of Gideon should destroy the host of Midian. Judg. vii, 9—15.

9. Isaiah's visions of Jehovah sitting upon a throne, and one seraphim taking a hot stone from off the alter, and touching his lips, signified the purification of Isaiah's lips for the service of Jehovah, and his inauguration for the prophetic office. Is. vi, 1—13.

10. Jeremiah's visions of Jehovah's touching his mouth, signified the putting of Jehovah's words into his mouth, and his inauguration for the prophetic office. Jer. i, 4—10.

11. Jeremiah's vision of a rod of an almond tree, (the earliest of all trees, as its name also intimates,) signified that Jehovah would awake early to execute his word. Jer. i, 11, 12.

12. Jeremiah's vision of a seething-pot, with its face towards the north, signified that evil should break forth out of the north upon the inhabitants of the land. Jer. i, 13—16.

13. Jeremiah's vision of the basket of very good figs, and of the basket of very naughty figs, signified the Jews carried into captivity that repented, whom Jehovah would bring again to their own land, and the Jews remaining in their own land that repented not, whom Jehovah would drive out into all lands. Jer. xxiv, 1—10.

To be continued.

NOTICES.

THE REPORT, is now in the hands of the printer, and will be got out with all convenient dispatch. It will make an octavo volume of 150 pages; and will cost as near as we can now calculate, about 20 cents. We can put them at cost, to all who furnish the money in advance to print them, so that we can meet the expense of the edition.

The contents will be as follows: 1. The proceedings as published in our last paper. 2. Dissertations on the "Second Advent"—and the "Chronology of Prophecy" by Josiah Litch. 3. Dissertation on the "Restoration of Israel," by Henry Jones. 4. Dissertation on the "Chronology of Prophecy," and on the "Judgment," by William Miller. 5. Dissertations on the "Millennium," and the "Kingdom of God," by Henry Dana Ward.

In our next we shall notice Mr. Begg's Letters on the predictions of Christ in Matthew; and publish one of his letters in which he gives "the precise signification of the word translated GENERATION." Also Bro. Jones' and Ward's Works.

NEW BOOK STORE.

We would call the attention of our readers to MR. DOW'S advertisement in the next column. Mr. D. is one of the firm of Dow & Jackson, publishers of this paper; and is an industrious, upright and worthy man. We hope our friends generally, who wish articles in his line, will give him a call; especially those who wish for books relating to the second advent, as he is the only one in the city that has a general supply of these works.

ED.

MILLER'S LECTURES.

A new edition just from the press. Every one who would fully understand Mr. M.'s views of the prophecies should possess, and thoroughly study these lectures. For sale by M. A. Dow, 204 Hanover Street. Wholesale 50 cts. retail 62 1/2.

A NEW WORK.

A new work entitled MILLER'S VIEWS is contemplated, and if published, will be out about New Years. It will consist of a short Memoir, and a likeness of Mr. Miller; also several lectures never before published, together with his chronology, letters, &c. &c. We shall be able to notify our readers in the next number of something more definite.

THE NUMBER SEVEN.

Seven is a number most complete;

Seven years compose the jubilee;

Seven days compose the christian week;

Seven attributes the Deity.

Seven orbs we say revolve the sun;

Seven colors do the rainbow grace;

Seven wonders in the world were done;

Seven legions were of Mary's race.

Seven lamps within the golden bowl,

Seven pipes did shine from every one;

Seven eyes to Joshua shown on stone;

Seven eyes with Zerubabel plumb.

Seven priests round Jericho compassed,

Seven trumpet of ram's horns to sound,

Seven days did bring a certain blast,

Seven brought the walls all to the ground.

Seven churches ancient Asia graced;

Seven candlesticks therein were placed;

Seven seals were once upon the book,

Seven were by Judah's lion broke,

Seven horns were seen upon the Lamb;

Seven were the heads the dragon bore;

Seven angels flew at God's command,

Seven phials of his wrath to pour.

Seven times with oil the sprinkling priests,

Sprinkled before the throne of God;

Seven times that finger, type of Christ,

Sprinkled the mercy seat with blood.

FORM OF SUBSCRIPTION.

The following form of subscription was sent us by some friends in Watertown. Who will go and do likewise? Now is the time, brethren and sisters, let us do this work up *at once*. Let the committees or individuals on subscription, report without delay. ED.

We, the subscribers, believing in the 2d coming and near approach of our Lord and Savior Jesus Christ, to reign king of saints, and wishing that the report of the conference held in Boston 14th & 15th October should be printed and spread far and wide over all lands, we cheerfully subscribe and will pay whatever of this world's goods we put against our names.

Walter Russell, Watertown, Mass.	\$12.00
John F. Simonds,	1.00
John Coolidge, Jr.	2.00
W. C. Stone, for a friend,	2.00

To which we add the following.

H. Plummer, by friends in Haverhill, Ms.	12.50
Catherine Kilton, Boston.	10.00

RECEIPTS FOR REPORT.

Sarah C. Rugg, Groton, Mass.	5.00
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J. Litch,	25
Henry Plummer,	100
William Miller,	25
L. D. Fleming,	100
William Burbeck,	300

BOOKS ON THE SECOND ADVENT.

MOSES A. DOW, at the *North End Bookstore*, 204 Hanover street, intends to make his store a general depot for Books and Periodicals of the above character, where they may be had at the lowest prices, wholesale and retail. He has now the following:

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MILLER'S LECTURES on the Second Coming of Christ about 1843.

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PRINCIPLES OF INTERPRETATION of the Holy Scriptures. By Rev. H. Jones.

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Back numbers can be sent to those who subscribe soon.

Dr. O. D. Bradford.
J. & C. 66
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SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.

VOL. I.

BOSTON, DECEMBER 1, 1840.

NO. 17.

Illustration of Prophecy.

BIBLE READER'S REPLY TO MR. MILLER.

M. EDITOR.—It was with pleasure I noticed in your 15th No. the review of my article on Biblical interpretation. 1. Because Mr. Miller had long studied the Bible, and I wished my principle *thoroughly tested*. 2. I presumed that whatever he wrote would be sure to be noticed by your readers, and thus the principle I advocate would become more extensively noticed by the readers of your paper, and thereby subjected to more rigid scrutiny, and, as I firmly believe it the only true mode of interpreting the Bible, I hope that thus the *truth* will be magnified. Permit me now to test Mr. M's interpretation by the same great first principle set forth in my former article. Mr. M. professing to apply my rules interprets the "dead bodies" in Rev. xi. 8, to be the *Scriptures*, I interpreted them to be "the dead bodies" of two persons.

It is a good rule at all times to use what is plain to throw light upon what is obscure, and then to hold fast what is plain, even if we do not readily understand what is dark. And,

1. I interpret them to be "the dead bodies" of two persons, because the Holy Ghost first introduced them to our notice in this chapter as "my two witnesses." Now it is plain that they had not yet appeared & exhibited their testimony when John wrote, for it is said "I will give power unto my two witnesses, and they shall," &c. and they were to bear witness or prophecy only 1260 days, and then finish their testimony by a violent death. But the *Scriptures*, except the book John was then writing, had appeared, and some of these (more than two) had been uttering their testimony for thousands of years, and are yet doing so now nearly 1800 years since John wrote.

21. It is worthy of notice, that the original word (*martus*) here used for witnesses, occurs but eleven times in the New Testament. Three times it is applied to God, twice to Jesus Christ, and six times to men, and always to persons. There is another word almost spelt like it (*martzus*) and also translated witnesses. It is used 26 times, is applied once to God and 25 times to men. So that both these words are only, and always applied, in the New Testament, to persons.

3. The Holy Spirit also says these "two witnesses shall prophecy" but "1260 days," and they are called "two prophets," verse 10. Has the spirit ever revealed to us that the *Scriptures* shall prophecy but 1260 days, or even years?

4. "And in sackcloth." This was the common or rather the official clothing of the prophets. Can this as well apply to the *Scriptures*, as to two persons?

5. The Holy Spirit reveals to us that these two witnesses may be hurt, verse 5. Nay more, that "they shall be overcome and killed," verse 7. Has the spirit any where as plainly revealed

that such events can and will happen to the *Scriptures*? Were those *Scriptures* *hurt*, when they were cut to pieces with a penknife and cast into the fire by Jehoiakim? Jer. xxxvi.

6. The Holy Spirit plainly reveals to us, that "the dead bodies" of these two witnesses shall lie three days and a half in the street of the great city where our Lord was crucified, and if our Lord were a prophet, he was crucified in that great city, here called by the spirit Sodom and Egypt, and by our Lord himself, in Luke xiii. 33, Jerusalem. Has the Spirit as plainly revealed that the *Scriptures* have dead bodies, and that their dead bodies shall lie three and a half days in Jerusalem, France or Rome?

7. It was the prayer of the good man of Uz, "O that thou wouldest hide me in the grave." It was promised to king Josiah that "he should be gathered to his grave, in peace, and even the Lord Jesus Christ, though he endured the shame of the cross as a malefactor, was permitted to be decently interred: And yet the spirit reveals in the plainest manner, that the rights of sepulture should be denied the dead bodies of those two witnesses. "And the people, &c. shall not suffer their dead bodies to be put into graves." Aside from the difficulty of perceiving under what possible circumstances a grave could be a desirable or a decent place for the *Scriptures*, where has the Holy Ghost so plainly revealed that the nations would not suffer the *Scriptures* to be put into their graves? He knows well what private interpretation has said about the fulfillment of this prophecy in the treatment the *Scriptures* has received in France and elsewhere, but this is no authority that should bind the conscience of a *Bible reader*.

8. The Holy Spirit has as clearly revealed, that "after three and a half days the spirit of life from God entered into them, and they stood upon their feet; all this is plain, if applied to "two witnesses," "two prophets," two sons of Oil, who could "stand before the God of the earth." But where has the spirit so clearly revealed that the *Scriptures* when killed, should come to life after three days and an half, and stand upon their feet? Is it not easier, as it is safer to adhere to the words and interpretation of the Holy Ghost, than to the words, inferences and accommodations of any man, however shrewd, learned or pious.

9. "They heard a great voice from heaven saying unto them, come up hither: and they ascended up to heaven in a cloud, and their enemies beheld them." This applied to "two witnesses," "two prophets," is all plain to the *Bible reader*: but where has the spirit so plainly revealed that the *Scriptures* have heard and ascended, or can or will hear and ascend up to heaven, in the sight of their enemies? This he professes he cannot find revealed, though he is not ignorant of how men have in vain, as he thinks, attempted to find a fulfillment of all this in *Bible translations, societies, &c.* He is free to confess, that he aims to receive the words of the Holy Ghost as a little child, and therefore can-

not but believe this to be future prophecy, unfulfilled. If wrong, he would cheerfully be set right.

10. "And the same hour was there a great earthquake and the tenth part of the city fell," &c. What city? Undoubtedly the same city where these two witnesses were killed, none other is alluded to in the chapter, the city which the holy spirit reveals to us as "where our Lord was crucified."

To be continued.

EXTRACT FROM THE 'GLAD TIDINGS.'

BY H. D. WARD.

THIS WORLD AND THE WORLD TO COME, OR KINGDOM OF HEAVEN.

"Glorious things of thee are spoken,
Zion, city of our God!
"He, whose word cannot be broken,
Formed thee for his own abode."

In bringing to your notice this apostolic doctrine, I am called to use terms and texts of scripture, familiar perhaps to you, in senses that I do not understand them: therefore, I need your patience, until we can arrive at a common meaning of doubtful passages. But that you may have a guide to my meaning always before you, observe that I regard the kingdom of heaven which Christ preached, not as the church or gospel dispensation; but as the eternal state of the righteous after the end of this world, in the resurrection and judgment day, and in the new heavens and earth, which flesh and blood cannot inherit, which time cannot limit, and which sin, nor pain, nor death can enter; of which eternal state all the prophets foretell, and the gospel publishes the glad tidings, that it is at hand. In this world, all the promises do travail with faith, and they come to the birth together, in the world to come, at the coming of the Lord Jesus, according to these lines of the poet:

"O'er these gloomy hills of darkness,
Look, my soul! be still, and gaze:
All the promises do travail
With a glorious day of grace:
Blessed jubilee!
Let thy glorious morning dawn!"

We know that this world is in darkness, and that the morning of the resurrection is the blessed jubilee of the world to come.

"The world to come:" what means this word of promise?

Every where in the scriptures, the future kingdom of heaven is set before the believer in contrast with the present dominion of the prince of this world; and this world is set in contrast with the world to come. To see this in the light of Revelation, I copy the connection of the words, as they occur a few times in the Evangelists.

"Neither in this world, nor in the world to come:" (Matt. xii. 32,) in relation to blasphemy against the Holy Ghost.

"But he shall receive a hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecu-

tions: and in the world to come, eternal life." (Mark x. 30.) "Receive manifold more in this present time, and in the world to come, life everlasting." (Luke xviii. 30.)

"For the children of this world are wiser in their generation, than the children of light." (Luke xvi. 8.)

"The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 34, 35, 36.)

The context does not discover what is meant by "that world," only as the above quotation shows it: and the preaching of it in the name of the kingdom of heaven, was the Lord's universal custom. It belongs with the resurrection of the dead; and its inhabitants are identified, as "the children of God," by their "being the children of the resurrection." So that there is a world to come, into which they who are accounted worthy will obtain entrance in the resurrection of the dead, and live on an equality with the angels; and "that world" is the kingdom of heaven.

To obtain "that world," and the resurrection unto eternal life, is the exhortation of the preacher, and is the effort of the believer, and the commandment of the Lord, in the gospel. But, now the associated efforts of the church, together with the general aim of private Christians, even the hopes of the church, are, to gain this world, *for the Lord*. The generous spirits of the world, "speak of the world, and the world heareth them." (1 John iv. 5.) They contemplate the improvements now making in the world with a high degree of satisfaction, that neither leaves any doubt of a long season of "peace and safety" in this world, before the end comes; nor distrusts the hope of a season of *extraordinary felicity* on earth, in which the messengers of the king shall no more be despised, while they invite the people to the marriage of his son, nor be ill treated, while they ask in the Lord's name, to render him of the fruits of his vineyard. "Now, behold, all things are ready: come unto the marriage."

However, the people make light of the invitation yet: and go their way, one to his farm, and another to his merchandise; and the rest sometimes spitefully use the messengers to this day. Surely, this is gospel, and during this dispensation, it will continue to be gospel to the end. The tares will grow with the wheat; the bad fish will be taken with the good, in the same net; the good seed will fall, some in the highway, and some in stony places, and some among thorns; and the husbandman will, as they now do, refuse to render the Lord of the vineyard his fruits in their season, until the end comes. And when that comes, observe, all ye that love the Lord, then comes the separation of the tares from the wheat, the bad fish from among the good, the sheep from the goats; which is the resurrection and judgment, both of the just and of the unjust. Therefore, as wise men, let us place no hope of any lasting joy, or permanent felicity, or even peace, in this world: and expect the coming of the Lord, and the return of the Jews with father Abraham from the dead, to the New Jerusalem, which has foundations, whose builder and maker is God. For:

"What is a man profited, if he shall gain the whole world, and lose his own soul? And what

shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels." (Matt. xvi, 26, 27.)

"Wo unto the world, because of offences!" (Matt. xviii. 8.)

The scriptures pronounce no blessing on this world, but only on the world to come.

"For all these things do the nations of this world seek after;—but rather seek ye the kingdom of God;" (Luke xii. 30, 31.) that is, the world to come.

"For God so loved the world—

"For God sent not his Son into the world, to condemn the world, but that the world through him might be saved." (John iii. 16, 17.)

But men love darkness still, rather than light; they reject the coming again of the Lord, as they once rejected and slew him; and this is their condemnation, their offence, for which a word is pronounced against this world. Yet he giveth life unto the world; he gave his flesh for the life of the world: but the world hateth him, because he testifies that its works are evil. He testifies of its people; "Ye are from beneath, I am from above; ye are of this world: I am not of this world." (John viii. 23.)

"He that hateth his life in this world, shall keep it unto life eternal." (John xii. 25.)

"Now is the judgment of this world; now shall the prince of this world be cast out." (John xii. 31.) This judgment will be executed in the end of this world.

"I came not to judge the world, but to save the world." (John xii. 47.) Not so will be his coming again in the end of the world.

"The Spirit of truth whom the world cannot receive." (John xiii. 17.) And yet many are expecting a millennium, in which this world will receive the Spirit of truth; in which the foolishness of preaching will become the wisdom of this world; yea, when the preaching of Christ crucified will be no longer a stumbling block to the Jews, or to the Gentiles foolishness.

"For the prince of this world cometh, and hath nothing in me." v. 39.

Like prince, like people: neither have any portion in Christ, nor in his kingdom.

"If the world hate you, you know it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 18, 19.)

Where is the promise of the gospel, that *this world* will ever be changed, as in the supposed millennium, and made to love whom now it hates? There is a better world to come, which has the promises. But wo to this world, for it hated Jesus, and slew him; and it rejects the crucified to this day.

"He will reprove the world of sin,—because they believe not on me.—Of judgment, because the prince of this world is judged." (John xvi. 8, 11.)

While this world stands it must be reproved for the sin of unbelief. Until judgment is executed by the Son of Man, when he will lift up his voice, ("he shall cry, yea, roar; he shall prevail against his enemies,") satan will continue to be the prince of this world. Till then will continue the gospel dispensation, and these words will be true;

"Verily, verily, I say unto you, that ye shall weep and lament; but the world shall rejoice—and ye shall be sorrowful, but your sorrow shall be turned into joy." In the end of the gospel dispensation, the Lord's people shall see him

again, and their sorrow shall be turned into joy; for the triumph of satan will be over, "this present evil world," that "lieth in wickedness," will come to an end; and the saints will possess the kingdom of the eternal world to come, for an everlasting inheritance. But to the end of this world, its prince and its people will rejoice over those scenes, which make holy men weep and lament; while they pray to the Father of all: "Thy kingdom come; thy will be done in earth as in heaven."

This "little while," in the last conversation of our Lord with his disciples, in John xiii. xiv. xv. and xvi. chapters, used to trouble me, as it did his disciples when they reasoned upon it, and said, "A little while,—we cannot tell what he saith:" and though they obtained satisfaction at least, I could never find, in the word recorded, that which should make the word plain to any ordinary reader; until I considered, that the absence, of which he spake, and in view of which they grieved, and to cheer them in the prospect of which, he promised them the comforter, was his ascension to the Father; and not his death. In his crucifixion, they had no comforter: but in the absence of which he spake he sent them the Holy Spirit.

Then the "little while and ye shall not see me," was the period of seven weeks, to the assension: "and again a little while, and ye shall see me," is the period from his ascension to his coming again, in the end of the world. So insignificant is time, in the view of eternity; so short is the period of this world, compared with the life of the world to come!

"I came forth from the Father, and am come into the world; again I leave the world and go to the Father." (John xvi. 28.) This is the word that seems to have satisfied his disciples; and it may teach us, that, if we would follow Christ, we must leave the world; having this for the last word of discourse from him, that "In the world, ye shall have tribulation; but be of good cheer, I have overcome the world." (John xvi. 33.)

"He left his starry crown,
And laid his robes aside;
On wings of love came down;
And wept and bled and died.
What he endured,
O who can tell,
To save our souls
From death and hell!"

And multitudes are expecting his kingdom to be extended over this world, and his gospel to continue while the world is all **HOLINESS UNTO THE LORD**. As well may the Ethiop be white, and the leopard change his spots; which in this world can never be. When the Lord comes, he will change not the color of this world only; but the entire conformation, and whole nature throughout. And when he prays, with all his disciples around, for the last time, it is without any view of the supposed millennium in this world, however remote. He takes a contrary view.

"The world hath hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world; but that thou shouldest keep them from the evil, (the wicked One.) They are not of the world, even as I am not of the world." (John xvii. 14, 15, 16.) "O righteous Father, the world hath not known thee." (John xvii. 25.)

When did it ever? or when will it ever? This world is recorded in distinction from that which is to come: "this present evil world."

(Gal. i. 4.) The beloved John declares that "the whole world lieth in wickedness." (1 John v. 19.) The Lord Jesus exclaims: "O righteous father, the world hath not known thee!" And all the current of scripture testimony is decidedly toward the condemnation of this world, and of its prince, who is the prince of darkness, and this world is in his darkness; therefore, the wise need not lay up their treasures here, the holy need not expect perfection here; the zealous need not expect the conversion of the world. "The true light shines in the darkness; but the darkness comprehendeth it not." Whenever the world should become what some expect, the entire spirit of this last conversation and prayer of our Lord, with his disciples, must be changed; all the tenor of the gospel must undergo a new formation; and the word of God and of his Christ, in respect to this world, would seem to pass away: which heaven and earth shall sooner do.

There are prophecies of the earth, (which like the promises to Abraham, regard the new earth,) that must be fulfilled in glory: and it is by mistaking them for persons in this world, as by mistaking the preaching of the kingdom of our Lord for the kingdom itself, even the church for the kingdom, that men have been led, and are still led, I humbly believe, into an error, palpable as that of the worship of images, and invocation of the blessed virgin, which were universal a few centuries ago.

How easily these views may be strengthened by an appeal to the Epistles, the inquiring mind will readily perceive. Proof cannot be multiplied to weariness on so great a subject; but the reader will rejoice more in it, to find some portion of this proof for himself, as he peruses the writings of Paul and Peter, and James and John: taking this one word only to lead in the search:—"Forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the *world is crucified unto me, and I unto the world.*" (Gal. vi. 14.) Crucifixion is foreign to the expected state of felicity in the world; but it accords with the hope of a believer in the life of the world to come; and with the Lord's final testimony: "In this world, ye shall have tribulation."

"But be of good cheer, I have overcome the world;" and to as many as follow me, I will give the kingdom of the world to come."

PRINCIPLES OF INTERPRETATION, RULE 19.—By H. JONES.

The words everlasting—for ever—for evermore, &c., are supposed to be but seldom used in the scriptures, except as referring, at least, to an interminable period; and never there joined with the divine promises or threatenings, except to denote a duration which is absolutely endless.

ILLUSTRATIONS.

To arrive at a positive knowledge of the use of these words in all cases as found very many times in the scriptures, or to a conclusion, in which, all the evangelical can harmonize, may be difficult, especially where such words stand apparently disconnected with the general promises and threatenings of God. But as standing joined with such promises and threatenings, where it is of the utmost importance to determine their true meaning, it may seem that the proof is clear to all who love this solemn truth, that the words can only signify a period which is literally and positively endless in its duration.

PROOF.

1. Contrary interpretations of those solemn words in connexion with the promises and threatenings, if no where else, would exhibit the Almighty as trifling with them, and with the solemnities of their connexions, while we all know, that "the sufferings, &c., of this present time, are not worthy to be compared with the glory which shall be revealed in us."^{*}

2. Such a figurative use of these words, to signify only a limited time, if frequently practised in the Bible, would naturally throw the reader into darkness and doubt, in regard to knowing positively, when they are to be understood figuratively and when literally, notwithstanding any selected rule of determining the question.

3. The frequent figurative use of such words, to express a limited period, as sometimes interpreted, has always strengthened and always will, the unbelieving, in the favorite theory of the carnal mind, that the eternal curses of God, which are the portion of all the ungodly, will wholly come to an end, either in the present world, or in that which is to come.

4. Such supposed figurative use of these terms, naturally blots out, or secularizes the glorious divine promises, and thus destroys the great motives and power of the gospel, to the ruin of souls.

EXAMPLES.

(1.) "The blessings of thy father have prevailed above the blessings of my progenitors to the utmost bound of the *everlasting hills.*"[†] Instead of supposing the word everlasting here, to prefigure only a limited period, of the possession by Jacob of mere carnal blessings, or good things of the present world, as some have done, would it not be more consistent with the eternity, spirituality, benevolence, and omnipotence of God, in the bestowment of his richest blessings to his peculiar people, to conclude that by such blessings, he rather means the infinite and *eternal* blessedness which, on other occasions he has promised all the faithful, both of the Jewish and Christian dispensation? These infinite blessings will, indeed, as represented in the passage of the example, extend to *eternity*, or "the utmost bound of the *everlasting hills.*" Surely, by these hills, we are not to understand our mere, earthly hills; for if so, there would be seemingly no sense in the expression, while it is well known that *hills* of earth are no more durable than *valleys*, or the earth itself. In further

Proof that "the *everlasting hills*," here mentioned, are literally *everlasting* and heavenly, other passages of God's word may be examined, where the connexion shows at once that the words *hills* and *hill*, are used to represent the high and holy habitations of the Lord, where his greatest blessings are to be given to his people forever. "I will lift up mine eyes to the *hills* from whence cometh my help,"[‡] "I cried to the Lord; he heard me out of his *holy hill.*"^{||} "Lord, who shall dwell in thy *holy hill?*"[§]

(2.) "For all the land which thou seest, to thee will I give it, and to thy seed *forever.*"[¶]

(3.) "The Lord hath sworn in truth unto David; he will not turn from it—of the fruit of thy body will I set upon thy throne—their children also will I set upon my throne *forevermore.*"^{**}

(4.) "Turn ye again now, every one from his evil way—and dwell in the land the Lord hath given to your fathers *forever and ever.*"^{††} These, and many other parallel passages and

promises, sent forth as enduring for a period which shall be *forever, everlasting, furthermore, forever and ever*, have sometimes been interpreted to signify only a momentary duration of existence in this world. The words "land," and "throne," of David, in the connexion, are surely no good reason for supposing the whole to be of this world, since there is so much proof that earthly things are necessarily borrowed, as types of things invisible, as shown in the preceding Principles. And is it not more natural that the Lord should use the things of time as figures of eternal things, than that he should use eternity itself as a mere figure of a hand's breadth of time?

* Rom. viii. 18. † Gen. xlvi. 26. ‡ Ps. cxxi. 1. || Ps. iii. 4. § Ps. xv. 1. See Ps. xliii. 3. lxviii: 15, 16. Isa. ii. 2. ** Gen. xiii. 15. ¶ Ps. cxxxii: 11, 12. †† Jer. xxv. 5.

Bible Chronology

ENQUIRIES BY ELDER MARK FERNALD.

BR. HIMES.—The motto of your paper is "to the law and the testimony." I have so done to make out the two *new* chronologies presented in the "Signs of the Times." But I get no satisfaction there concerning your assertions that the 430 years bondage or affliction of Israel, began with Abram. I think the calculation will do harm unless it can be better proved than it is in those tables.

God said to Abram, "Thy *seed* shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years, &c."—"and thou shalt go to thy fathers in peace, *thou* shalt be buried in a good old age." Gen. xv. 13–15. Abram did go to Egypt (Gen. xii. 10,) but when the famine was past, he returned to Canaan without any children to sojourn or stay in Egypt. I have found no account that Isaac was ever in Egypt. The Lord told him to stay with Abimelech, instead of going to Egypt in the famine, see Gen. xxvi. 2, 30 Hence to me it is inconsistent to say that Abram's seed were afflicted or in bondage until Jacob, or Israel, went into Egypt to abide, at which time Jacob was 130 years old. See Gen. xlvi. 7–9. To count the 430 year's bondage of Israel, from Terah's death, or 205 years from his birth, when Abram went to Egypt alters the chronology 135 years thus,

Terah, was 70 years old when Abram was born. Gen. xi. 26

Abram was 100 years old when Isaac was born. Gen. xi. 5.

Isaac was 40 years old when he was married to Rebecca, Jacob's mother, who was without issue for a time not specified, Gen. xxv. 20, 21.

Jacob born, 130 years old when he and his children went into Egypt and he stood before Pharaoh, Gen. xlvi. 7–9.

Terah was 70 years old at Abram's birth, Gen. xi. 26,
Abram is 100 when Isaac is born, Gen. xxi. 5.
Isaac was 40 at Jacob's mother's marriage,
Gen. xxv. 20 21.
Rebecca without issue.
Jacob was 130 years old at his arrival with the
children of Israel to Egypt.

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Wilt thou, or some one of thy correspondents correct this account, or correct your chronologies to satisfy me, and thousands of other Bible readers, (on this point.)

P.S. So Jacob went down into Egypt and died, he and our fathers, Acts. vii. 15

As to the correct reckoning of Usher, 588, I know not.

ANSWER TO THE ABOVE.

1. Brother F.'s difficulty arises from supposing Abram to have been born when Terah was 70 years of age; but he was not. "Terah lived 70 years and begat Abram, Nahor, and Haran." Terah went forth with his household from Ur of the Chaldeans, unto Haran, and dwelt there, and died at the age of 205. When his father was dead, God removed Abram into Canaan, at the age of 75 years. Gen. xi. 26. xi. 31, 32. Acts vii. 4. Gen. xii. 4. Hence, Abram could not have been the first-born son of Terah, although because of his call to the peculiar privilege of being the father of the holy Savior, he is named first.

2. The second difficulty arises from the imperfection of the text in our version. Our Bible reads Exod. xii. 40, "The sojourning of the children of Israel who dwelt in Egypt was 430 years." But according to Dr. Clark, the Samaritan Pentateuch, the most correct of all the ancient manuscripts of the books of Moses reads it thus;—"Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was 430 years. The Alexandrian Septuagint, the most authentic of all the Greek copies of the Old Testament, reads the same. And finally, to confirm the whole, St. Paul gives the same period from the giving of the promise to Abram, to the giving of the law. Gal. iii. 17.

3. The 400 years, during which the seed of Abram was to be a stranger in a land that was not theirs, must have begun when Ishmael was cast out of Abram's house after he had mocked Isaac. This event took place somewhere from twenty-five to thirty years after Terah's death; probably about 30 years. Then 400 years would be left to the exodus. L.

LITCH'S REPLY TO MILLER ON CHRONOLOGY.*

1. Br. Miller thinks he is correct in allowing 600 years for Noah's life before the flood, and one year for the flood; because when any particular year of a person's life is mentioned, it is reckoned a full year, although it is the first month. But I think he is mistaken. To illustrate this, 2 Samuel v. 45, it is said David reigned 40 years; 7 years 6 months in Hebron, and 33 years in Jerusalem—40 years 6 months.

Again, Amaziah, king of Judah, reigned 29 years in Jerusalem. 2 Kings xiv. 2. In the fifteenth year of his reign, Jeroboam, king of Judah began to reign. 2 Kings xiv. 23. But Amaziah lived afterward 15 years. If, therefore, the 15th year of his reign had been reckoned a full year, it would have made 30 instead of 23 years. Hence Noah was 600 years, 1 month, 27 days old when he came out of the ark. And where the days and months are given we should reckon them, where they are not, we are bound to take the round number.

2. I think it more safe to take the testimony

* Page 103.

of that eminent historian and chronologer, Josephus, as to the time of Joshua and the Interregnum after his death, than to trust to conjecture.

One error, however, I wish to correct. In my former communication I coupled Joshua and the elders together, and made it 25 years; but find, since, it is 25 years that Josephus allows for Joshua alone; and the 18 includes the elders and interregnum, or the whole time from Joshua's death until that whole generation were dead

3. I am not aware that Ferguson's astronomical calculations go back farther than the 7th year of Artaxerxes; on the old chronological plan; nor do I believe it can be sustained farther back than that year.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, DECEMBER 1, 1840.

MILLER'S VIEWS.

This new work is now in progress and will be out in the month of January next. It will comprise nearly all Mr. Miller's unpublished writings, including what has been published in the Signs of the Times the last year, of his Letters, Reviews, &c.

The contents will be briefly as follows:—1. A Likeness of Mr. Miller. 2. A brief memoir of his life, and the way he was led to embrace his present views. 3. His principles of interpretation. 4. His religious views. 5. His chronology corrected. 6. Chronology of prophecy. 7. Exposition of the 37, 38, and 39th chapters of Ezekiel, and the 14th chapter of Rev. the last harvest. 8. His Letters, Reviews, &c.

This, in all probability will be the last work we shall have from this distinguished servant of God. In the last letter received from him he speaks discouragingly. He says:—"Since my sickness, and disappointment in relation to the Conference, my mind has lost that energy it once possessed both for speaking and writing. I feel that my work is about done, and I wait for my last exit; or for the momentous summons, "Arise ye dead and come to judgment." This subject will have its influence yet. "O glorious day, Ah blessed abode, When I shall rise and be with God." I see that the great battle is hastening on; the nations are angry, the wrath of God is hanging over our guilty heads. We are exulting over each other, we are rejoicing in the works of darkness, we are abominable hypocrites! Where are our deep and ardent attachments to the cause of Temperance, Moral Reform &c., that we once professed? Gone, gone, gone. There are but a few solitary individuals in the land that are honest. All these things teach us "that the end is near." Let us be ready.—Remember me to all."

CHRONOLOGY OF THE MOHAMEDAN POWER.

REPLY TO J. W. CHANNING, (See No. 10, page 77.)

The suggestion of Mr. C. in reference to the Mohamedan Hegira, are certainly worthy of consideration. And the fact that the 1260th year of the Hegira happens in A. D. 1843, should induce a careful examination of those prophetic periods and events which are supposed to predict 1260 years. He asks,—

"Ought not the 42 months in the revelation, the time the Holy City should be trodden under foot, to be calculated as lunar months? This would agree with the Mussulmen's mode of reckoning time, and make 42 months, or 1260 Mohamedan years from 622 to 1843.

As plausible as this theory at first appears, there are some insuperable objections to its adoption.

1. If the 42 months are calculated as lunar months, 29 and a half days to a month, there would be only 1239 days in the period; consequently the 1260 years of the Hegira would exceed the 42 months, by 21 years.

2. If, by "the Holy City," Jerusalem be understood, it is not true that the Mahomedan power trod it under foot, or conquered it, before 637. If by the Holy City, the Christian church be meant, there was no considerable portion of it trodden under foot until some time after the Hegira.

2. The Holy City, the true church of Christ was given into the hand of the papal power, and continued to be trodden under foot from 530, to 1798, a period of just 1270 years. In this case the 42 months of Rev. xiii. was exactly fulfilled. And at the end of that period the papal dominion was taken away. See *Address to the Clergy* page 43—51. L.

JONES' PRINCIPLES OF INTERPRETATION.

"Principles of interpreting the prophecies, briefly illustrated and applied with notes, BY HENRY JONES." 150 pages 12 mo. Published by Gould and Newman, New York, and for sale by Moses A. Dow, of this city, 204 Hanover Street. price 50 cents.

This work contains 24 distinct principles, as "first principles of the oracles of God," with scriptural and other proofs that they are none other than Scripture principles, and of course, safe to be used in the interpretation of the Bible generally. These principles are designed expressly and exclusively for the ready and simple understanding of the now very much misunderstood spiritual, infinite and everlasting things of the prophecies and revelation generally; without engrossing the mind at all with the mere letter which killeth. It contains testimonials, of more than fifty clergymen of different denominations of high standing. We have examined the work, and so far as able thus to decide, from a personal acquaintance with the author, his general sentiments, and manner of expounding the prophecies of Christ's second coming, by his own adopted rules of interpretation, we can recommend the work to Bible students generally, as a valuable auxiliary to a right understanding of the sacred oracles of the Old and New Testaments. That our readers may form a correct estimate of the work, we have given in another page, the "nineteenth principle" with the "illustrations and examples," as a specimen.

GLAD TIDINGS.—"For the kingdom of heaven is at hand." This gospel is preached, not as is commonly supposed, concerning the church, nor concerning the gospel dispensation; but concerning the future state, after the resurrection of the dead, in the world to come. By Henry Dana Ward, New York, A. D. 1832. Daniel Appleton, 12 mo. pp. 190. For sale at 204. Hanover Street.

This treatise sets forth the doctrine of the kingdom of heaven, as the Lord Jesus himself preached it: answers some objections which naturally arise to this doctrine from the lapse of time, and the failure of knowing the Scriptures. It enlarges upon the prophecy of Daniel, and glances at several interesting topics connected with the hopes of the church and our Lord's glorious appearing.

We have perused the work with much satisfaction; and commend it to all who seek instruction relative to the glorious and everlasting kingdom of God.

We have given an article from this excellent work, in another part of this paper: "On this world or the world to come, or the kingdom of heaven." The reader will be richly paid by a candid perusal of it.

A REQUEST TO MR. WILLIAM MILLER.

Dear Brother,

Sometime since I had the pleasure of hearing you deliver a number of lectures on the second coming of Christ. In your lecture on Daniel viii. 13. 14 I understood you to say, that if that was the only text that went to prove the coming of Christ about the year 1843, you should feel some doubt on this subject; but that you could prove it seven other different ways by the Scriptures. Although I did not at that time hear you bring any other proof, I afterwards procured your lectures, but was disappointed in not finding the information I sought for. Now, sir, if you would favor the readers of the Signs of the Times with your calculations, and the Scriptural data on which they are made, you would gratify many who are anxious to come to the knowledge of the whole truth on this deeply interesting subject. ABEL W. COPELAND.

Braintree, Vt. November 11, 1840.

ERRATA.—In No. 14, page 110, near the bottom of the notice of Mr. Jones' Lectures, for “think strange,” read *not think strange*, should the event take place in one year.

CHRIST TO RETURN.—A practical exposition of the prophecy recorded in the 24th and 25th chapters of the gospel according to St. Matthew, with a preface by the Rt. Rev. L. Silliman Ives, D. D. By G. Emlen Hare, rector of Trinity Church, Princeton.

This is a work of high literary merit. It advocates the pre-millennium advent, and rescues the 24th and 25th chapters of Matthew from the false interpreters who confine it to the destruction of Jerusalem. It is an excellent work. For sale at 204 Hanover Street.

THE SABBATICAL CONVENTION.

A large and respectable Convention of the various denominations of Christians, was held in this city on the 17th, 18 and 19th ult. The subject of discussion, was the *divine authority of the Christian Sabbath*. We think those who hold to the observance of a particular day—the first day of the week, as the Christian Sabbath, will have much occasion for gratitude that this Convention was held. Much instruction was given, and many arguments presented, which cannot fail to exert a powerful influence in favor of keeping the first day of the week as the true Christian Sabbath. A report of the proceedings will be published, which we hope will be extensively circulated, and read.

The Convention adjourned to meet again on the last Tuesday in March, at 10 o'clock A. M. at Chardon Street Chapel. The subject of discussion will be, *the divine authority of the Ministry*.

NEW AGENCY.

MESSRS. BARTLETT & WELFORD, NO. 2. Astor House, Broadway New York publishers and booksellers, will keep a collection of all our works on the 2d Advent, and obtain those they have not, for those who want them; and will receive subscriptions for the ‘*Signs of the Times*.’

LETTERS TO A MINISTER OF THE GOSPEL, on his and other interpretations of our Savior's predictions of his return, recorded Matt. 23 : 24 : 25 : containing a minute examination of these prophecies, and exhibiting the evidence they contain that Christ's coming in the clouds of heaven is personal, and near at hand. By James A. Begg, Glasgow, Scotland. 234 pages 12 mo.

In these letters, Mr. Begg has thoroughly reviewed a course of lectures on the predictions of Christ in Matthew by a distinguished clergyman in that country. In the preface, the author makes the following statement relative to the subject and design of the work.

These Letters have been more immediately addressed to the reverend gentleman by whose Expositions they were suggested. But although that view contained various peculiarities, there exist such a similarity and necessary connection as naturally elicited the animadversions offered on those by whom the Coming of the Son of man is misapprehended in its nature, even when it has not also been misplaced in point of time. In adopting this method, the author feels satisfied that ample justice has been done towards those from whose Interpretations he is compelled to dissent. Although the Discourses to which these Letters owe their origin, formed part of a regular course on the Gospel according to Matthew, the particular views therein maintained have especially been combatted with every circumstance in their favor, which ability, care, and deliberation could afford. They were advocated by a reverend gentleman of acknowledged piety and talent—not in a few casual, hasty, or unstudied observations; but in a long series of about twenty Lectures on the Prophetic part of the Savior's Discourse to his disciples, with few interruptions extending over a period of several months—in the composition of which

he could avail himself of the aids of all preceding Commentators of similar sentiments—and delivered after attention had been loudly called to the doctrine of the Speedy Advent of the Redeemer, by numerous publications advocating Millenarian views; several of which he had perused, and some of the arguments of which he publicly aimed at refuting.

Of these Discourses the author of the following Letters took and preserved very copious notes, the principles of his former work on this subject being thereby assailed. These principles he deemed capable of ample vindication, and conceiving that an important service might be rendered to the cause he has espoused, by a full and deliberate examination of our Savior's predictions, he readily accepted of the call then made, that any farther evidence in favor of the pre-millennial, Personal Advent be produced. Believing that much has been exhibited, it is now, with gratitude, committed into the hand of that blessed Spirit who alone can render it of any avail for producing conviction.

We forbear to say more in relation to the work at this time, as we intend to give the most important parts of it to our readers. See “Letter,” in another part of this paper.

PAPACY—OR, THE LITTLE HORN.

I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most high, and the time came that the saints possessed the Kingdom.

A SIGN. Some of the Watchmen begin to discern “the signs of the times.” We are glad to see it; and hope the time is near when the professed servants of God will see clearly the great events which are at hand, and will arouse the church to prepare for the coming of the Ancient of days.” Popery will no doubt make one more effort; but in the midst of it, Christ will come. Anti-Christ will then be “destroyed by the brightness of his coming.” The Editor of the N. Y. Evangelist makes the following interesting remarks on this subject. Let them be read and heeded.

ROMANISM, OR THE WOUNDED BEAST.

The disposal which the Great Head of the Church is about to make of the Roman Anti-christ, is now a most important inquiry. The sure word of Prophecy must be studied. Romanism was in danger from the Albigenses, but she quelled them by blood. She was again in jeopardy from Philip IV. of France, from her divided Popedom, and from the voice of Wickliff. She surmounted all these. She was again shaken to her foundations by the Lutheran Reformation. In fifty years from the time of Luther, she was deserted by England, Scotland, Denmark, Sweden, Livonia, Prussia, Saxony, Hesse, Wurtemburg, the Palatinate, several Cantons of Switzerland, and the Northern Netherlands—the countries this side the Alps and Pyrenees were doubtful. Here was the battle for fifty years more. Romanism triumphed in France, Belgium, Austria, Bohemia, and over all the debateable ground. Two hundred years have rolled away, and Protestantism has no larger geographical extent in Europe than it had fifty years after Luther. Popery was assaulted by Infidelity in France. The Jesuits have been humbled—the Inquisition put down, but Popery reigns now in France again.

In England, the Wounded Beast is rising. Puseyism heralds its approach. In Ireland, it is entrenched in the national heart. Emigration is pouring it upon the American masses. Enough! It is time to awake. The English

Church was never more than half divested of Romanism. Puritanism is the bulwark of the world. Great commotions, of a moral nature, are coming up in English society. Rumors of wars hang over Catholic nations. Great events are at hand. Again, we say, study the Prophecies. Banish every vestige of Romanism from the churches. Cling fast to simplicity in worship. Preach—Justification by Faith alone. Whether Popery is to have a brief and dreadful triumph before her downfall, or whether she is to be crushed in the very arrogance of her hopes, it is difficult to say. There is no doubt her hopes now of regaining the world are strong. Let England and America fall before her, and there is little to withstand her. Her doom, however, is near. See Spain and Portugal bleeding with civil war. See France and Austria in danger of terrible collision—see England and Russia engaged in Asia—see the deep excitement among the lower orders in England. See the hand of overruling Wisdom stretched over all this! Are the twelve hundred and sixty years about to close? Is it in 1843, or 1856, or later? Who can tell? Be that as it may—the Christian soldier must not forget his armor for a moment, nor must he sleep on his post at a time like this—Romanism is well organized—is artful—wealthy, and active. She is not to be considered a weak foe. She aims at the conquest of the world. “Stand, therefore, having your loins girt about with truth, and your lamps trimmed and burning.”

CORRESPONDENCE.

EXTRACT OF A LETTER, FROM E. S. HOLLAND, LEWISBURG, PA.

DEAR BROTHER,—I have seen and read a few numbers of your paper, and admire the spirit in which it is conducted, and the love of truth it displays. But I cannot agree with the sentiment that Jesus will begin a personal reign in 1843. Many of the passages applied to this millennium, I think have had their fulfillment already. And I fear that it will do Christianity no good, to raise an expectation of the accomplishment of this event, at the time alluded to, when in all probability as many will be disappointed as cherish this hope. Soon indeed the time will be up. And, I sincerely hope that they who are converted under this expectation will not, at the close of that year, like the disciples at the crucifixion of their Lord, return to their former practices. It is not necessary that they should.

I think that the past should warn us against great positiveness on this subject. Good men have at different times seen and predicted the end of the world. But thus far they have failed. In the tenth century, the priests told the people that before that century should close, the end of the world would take place. They believed it, and sold their lands for nearly nothing: and much of their property got into the hands of the priests. Still, the Sun continued to shine, and the operations of nature were uninterrupted, and society was visited by no Messiah.

But it is a subject worthy of close examination, and surely the wisdom and goodness of God which daily attends us, is able to bring about a glorious millennium. I am very sorry to see any one treat the subject with ridicule. It is a sad evidence of their lack of trust in God, and is a departure from the Christian spirit. I believe that the prophecies of Daniel, the writings of

Paul, and the Revelation are the principal sources from which you draw. That Daniel's vision groups together a class of events, which in their entire fulfillment, will exhaust the course of time, I cannot doubt. Paul also alludes to what Daniel saw. And the Revelation, (a neglected book,) under different symbols, describes the same anti-Christian power, expressed by the youngest horn of Daniel's fourth sea monster, and by the "man of sin" described by Paul. This "Babylon" of John I consider a good symbol for the proud, swollen, pampered orthodoxy of the Christian world. For the word denotes, *confusion*. Indeed the corrupted woman is called "MYSTERY BABYLON." Had John even lived at this hour, he could not have found a more appropriate name. But I am in great haste and cannot now go into any argument on these topics."

MR. JAMES A. BEGG'S LETTERS.

It was our intention to have given his letter on the precise signification of the word "Generation," in this number; but on consideration have thought best first to give the whole prophecy as contained in his second letter, in its connected form, with his remarks thereon, and to give the other in our next.

ED.

LETTER II.

A FULL AND COMBINED VIEW OF THE SAVIOR'S PREDICTION OF HIS COMING WITH THE CLOUDS OF HEAVEN, AS RECORDED BY THE DIFFERENT EVANGELISTS, WITH THE VARIOUS INTERPRETATIONS OF EXPOSITORS.

REVEREND SIR,—HAVING in the preceding Letter endeavored to show the importance to the Christian of the Doctrine of Christ's Return in Glory, and having urged the Duty of Investigation, I proceed to consider one of our Lord's own predictions concerning that event. Frequently as the Savior discoursed of his Coming, there is only one Prophecy recorded at length in which the time and circumstances are minutely specified. On the occasion alluded to, however, these are particularly narrated; and, with a care proportioned to the importance of the subject, has the Spirit employed three of the evangelists to embody it with considerable fulness in their respective Gospels. The account furnished by Matthew, which lately formed the subject of a series of Lectures by yourself, is the most particular; but, in the inquiry into its full meaning, we will be greatly aided by having before us at one view all the circumstances related by the evangelists severally, as each of them supplies information not furnished by the others.

In consequence, however, of the diversified representations of the inspired penmen, there will be, in the order of arrangement in any such attempted harmony, variations in the allocation of certain particulars, suggested by the general views entertained of the whole prediction. Your ideas of the time and nature of the Coming of the Son of man with the clouds of heaven will therefore lead you to object to any harmony which I can form; but as the following has not been adopted without a careful comparison, my grounds of preference, and its accordance with the Sacred narratives, will more obviously appear in course of the argument, in cases where you would at present propose a different arrangement. Although wholly in the words of our authorized version, which have been adhered to even in cases where the connecting of the statements of the different Evangelists might have required slight modification, to avoid very frequent citation it has been formed into paragraphs, with the combined references appended to each.

On various occasions our Lord had intimated to his disciples that He should not only be put

to death and rise again, but that he should leave them altogether for a time. Nor were these intimations wholly confined to his disciples, but were even made to the Jews in general. A prediction delivered in the temple, and which contained the latter important circumstance, appears to have occasioned those inquiries by the apostles, in answer to which our Lord delivered that enlarged prophecy which is now to be the subject of investigation. In order therefore to the right understanding of its meaning, it will be necessary to have in view not only the prediction itself, but also the circumstances out of which it arose.

In denunciations of wrath upon the hypocrisy of the Scribes and Pharisees, our blessed Lord said unto them,

"Behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify; and some of them shall ye scourge in your synagogues and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your House is left unto you desolate; for I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that Cometh in the name of the Lord." Matt. xxiii. 34—39.

"And Jesus went out, and departed from the Temple; and His disciples came to him, to show him the buildings of the Temple. And as he went out one of his disciples saith unto him, Master, see what manner of stones and what buildings are here; how it was adorned with gaudy stones and gifts. And Jesus answering said unto him, See ye not all these things? Verily I say unto you, the days will come in the which there shall not be left here one stone upon another that shall not be thrown down." Matt. xxiv. 1, 2, Mark xiii. 1, 2. Luke xxi. 5, 6.

"And as he sat upon the mount of Olives, over against the Temple, the disciples came unto him; and Peter, and James, and John, and Andrew asked him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world?" Matt. xxiv. 3. Mark xiii. 3, 4. Luke xxi. 7.

"And Jesus answered and said unto them, Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and the time draweth near; and shall deceive many: go ye not therefore after them; but when ye shall hear of wars, and rumors of wars, and commotions, be not terrified or troubled; for all these things must first come to pass, but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, pestilences, and great earthquakes in divers places; all these are the beginning of sorrows. Then shall they deliver you up to be afflicted; and they shall lay their hands on you, and persecute you, and kill you; delivering you up to the synagogues, and to councils, and into prisons, being brought before kings and rulers for my name's sake, for a testimony against them; and ye shall be hated of all nations for my name's sake, and it shall turn to you for a testimony. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak; neither do ye premeditate what ye shall answer; but whatsoever shall be given you in that hour, speak ye, for it is not you that speak but the Holy Ghost; for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." Matt. xxiv. 4—9. Mark xiii. 5—11. Luke xxi. 8—15.

"And then shall many be offended and betray one another, and hate one another; and ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death; the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. And ye shall be hated of all men for my name's sake; but there shall not a hair of your head perish; in your patience possess your souls; and he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then SHALL THE END COME." Matt. xxiv. 10—14. Mark xiii. 12, 13, Luke xxi. 16—19.

When ye, therefore, shall see the Abomination of Desolation, spoken of by Daniel the prophet, stand in the holy place where it ought not, (whoso readeth let him understand,) when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes; and let not them that are in the countries enter therewith;

for these be the days of vengeance that all things which are written may be fulfilled. But woe unto them that are with child, and to them who give suck in those days, for there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Matt. xxiv. 15—19. Mark xiii. 14—17. Luke xxi. 29—20.

But pray ye that your flight be not in the winter, neither on the Sabbath day, for then shall be great tribulation, such as was not since the beginning of the creation which God created unto this time, no, nor ever shall be. And except the Lord had shortened those days, there should no flesh be saved: but, for the elect's sake whom he hath chosen, he hath shortened those days. Then if any man shall say unto you, Lo here is Christ, or lo he is there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. But take ye heed, behold I have foretold you all things. Wherefore, if they shall say unto you, Behold He is in the desert; go not forth; behold He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even to the west, so shall also the Coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." Matt. xxiv. 20—23. Mark xiii. 18—23.

But in those days, immediately after that tribulation, there shall be signs in the sun, and in the moon, and in the stars; the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers that are in heaven shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory; and He shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from the uttermost part of the earth to the uttermost part of heaven, from one end of heaven to the other. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. Now learn the parable of the fig-tree, and all the trees; when the branch is tender and putteth forth leaves, ye see and know of your own selves that summer is now nigh at hand. So ye, in like manner, when ye see all these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven; neither the Son, but the Father only. Take ye heed, watch and pray, for ye know not when the time is; and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For, as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Mat. xxiv. 29—36. Mark xiii. 24—32. Luke xxi. 25—36.

Such is a view of this extensive and magnificent prophecy, derived, by a combination of the circumstances, from the several narratives of the three evangelists. It will not, I think, be questioned by any one, that it appears, at least, to have two great prominent objects, the Destruction of Jerusalem, with the consequences which flowed directly from it, and the Coming of the Son of man in glory. The former is clearly, and at considerable length referred to, but it seems no less evident, that the evangelists also foretell, and that with still greater minuteness, the Second coming of Christ, for which all of them proceed farther to inculcate the duty of watchfulness, by a variety of parables descriptive of the state of the church and of the world, at the time of His Return. By these we shall afterwards have occasion to advert, with the view of more fully demonstrating, that our Lord, by the coming of the Son of man in the clouds of heaven, means His Personal Appearance. At present, however, we proceed to notice a few of the interpretations which have been given of this portion of Scripture.

Whatever may be the difficulties which the prediction itself involves, these, instead of being diminished, have been prodigiously increased by learned and pious expositors. It may indeed with truth be affirmed, that more contradictory, confused, and inconsistent opinions have never

been presented of any portion of the divine word, than have been given of this sublime prediction, even by friends of the Redeemer. Its meaning begins now indeed to be more clearly perceived, and more correct expositions are offered, and its circumstances are more generally understood than perhaps at any former period. A few eminent men there have been, in different ages, whose views of the time and nature of the coming of the Son of man we deem correct—understanding it not only to intimate the overthrow of the Jewish polity, but also the personal return of the Lord Jesus Christ, at the restoration of Israel, at the close of the times of the Gentiles. But, by a misconception of the Savior's meaning in the 34th verse, it has most usually been supposed, that our Lord affirmed, that the whole prophecy should have received its accomplishment before the generation of men then living had ceased to exist. This is your own idea of the words referred to, as it has been that of many eminent men who have gone before you. This opinion has however, given much ground to the enemies of the Savior to triumph in His supposed failure as a prophet, and has perplexed and afflicted others, whose views of the endowments of the Savior for the prophetic office would not admit of the ready reception of any interpretation which seemed inconsistent with matter of fact. "The near approach of this wonderful event," says the infidel Gibbon, "had been predicted by the Apostles; the tradition of it was preserved by their earliest disciples; and those who understood in their literal sense the discourses of Christ himself were obliged to expect the second and glorious coming of the Son of man in the clouds, *before that generation was totally extinguished* which had beheld his humble condition upon earth. Yet," he adds, "the revolution of seventeen centuries has instructed us not to press too closely the language of Prophecy and Revelation." *Decline and Fall of the Roman Empire*, Vol. I. pp. 470, 471.

That the coming of the Son of man in glory was continually urged upon the attention of Christians by the apostles, my former Letter demonstrates; and that it was constantly expected by primitive believers, history fully testifies. But that our Lord affirmed, that it would take place before those alive had departed, is an idea which I utterly reject. It appears to have arisen from attaching a wrong sense to a word used by the Savior, and woeful have been the consequences which have resulted from it.

On the above passage from Gibbon, Dr. Thomas Edwards, the author of a series of Sermons preached before the University of Cambridge, in 1790, says, "The various and opposite methods which Theologians have adopted to remove an objection which is too obvious to be overlooked, form, it must be confessed, a very considerable presumption, that an adequate solution of the difficulty has not hitherto been discovered, and that the objection [of the infidel] is founded on the basis of truth." In confirmation of this opinion, he farther adds, that "some interpreters imagine that the prophecy relates entirely to the ruin of the Jewish nation: others by the convenient introduction of types and double senses, perceive in it a reference throughout to the consummation of all things. Some have contended that it partly belongs to the former, and partly to the latter; but what portions of it are applicable to the one, and what to the other, they cannot ascertain; while a few have ventured to assert, that it represents the final judgment as immediately subsequent to the Jew-

ish Calamities." pp. 18, 19. And inconsistent as these views appear, they embrace all the interpretations offered by Anti-millenarian expositors of the present day, whatever modification there may be of parts of inferior moment, of which there is indeed no inconsiderable variety.

But, after such an exhibition of inconsistent and conflicting expositions, it is not a little remarkable to find this learned preacher assert, that our Lord really did predict the advent of "the Son of man descending visibly from heaven, *before the generation then existing was totally extinguished!*" p. 23. And again, he says, "our Lord, in the 24th of Matthew, decisively foretells, that the generation then existing should not be totally extinguished till it had witnessed his *Second and glorious appearance* in the clouds of heaven"!! p. 19. He thence concludes, that "the records of history do not authorize us to believe that this prediction was accomplished at the destruction of Jerusalem." pp. 19, 20. And he further states, that "that this awful prediction is not recorded among the stupendous prodigies of the Jewish war." p. 23. Who could hesitate for a moment in placing his own interpretation among the number which have presented no adequate solution of the difficulty? And who does not perceive that the great stumbling-block has been the idea attached to "this generation."

Mr. Faber, an eminently learned living author, who has devoted much attention to the study of prophecy, while he places the coming of the Son of man at the close of the times of the Gentiles, and not only regards it as an event yet future but as near at hand, denies it to be the personal return of Christ. While he rejects as a "vulgar error" that interpretation which makes this event a *Figurative Advent at the destruction of Jerusalem*, he not much less inconsistently with the whole object and scope of the prediction, still understands it to be a *figurative advent* at the restoration of Israel!

But a still more remarkable view of this important prediction is that given by Mr. Houghton, the author of two sermons on the subject. Having, as he conceives, discovered discrepancies in the sacred narratives, he says, "From these differences among the Evangelists, it is evident that they spoke of the destruction of Jerusalem, and of the end of the world PROMISCUOUSLY, and consequently that they considered these two advents as one and the same!!!" p. 225. Again he says, "Mark and Luke, while evidently disengaging the calamities of the Jews, seem to rise by a sudden transition from the period of the Jewish state to that of the world itself, and describe the coming of our Savior in terms nearly similar and equally sublime with those of Matthew, yet all with one consent refer the whole to that present generation." p. 226.

When such views are put forth by Christian authors, who can wonder at the charges of the Infidel Historian, or condemn as uncalled for the sneer they elicit? It is not at all surprising, that the enemy of our religion should continue dissatisfied, although he as says, "Erasmus removes the difficult by the help of allegory and metaphor, and the learned Grotius ventures to insinuate, that for wise purposes the pious deception was permitted to take place."

On the same ground, namely, the supposed necessity of finding the fulfilment of the whole prophecy during the lifetime of at least some of those alive when it was delivered, many have conceived the coming of the Son of man in the clouds of heaven to have taken place *after* the

destruction of Jerusalem, by the preaching of the gospel, or otherwise. This was the view which you yourself sometimes avowedly took; but it was so mixed up, in a manner not very easily understood, or rather at different times you took such different views of the words, that any attempt at reply must embrace the whole. At one time you represent the coming of the Son of Man in the clouds of heaven to be the destruction of Jerusalem itself by the Romans; at another time it became the overthrow of the Jewish polity, which followed that event; and at a third time it was represented as the successful propagation of the gospel by the apostles; and again all of these were introduced as if all equally the one event of the Coming of Christ; and, finally, there was occasionally the opinion given, that it still had a *a leaning and looking forward* to the Personal Return of the Savior; while there was, nevertheless, a constant and undeviating assertion, that all had been fulfilled during the life-time of some of those who were the contemporaries of our Lord.*

Such a variety of interpretations of one glorious event, given in language perfectly precise, and having a definite time appointed for its accomplishment, seems not very unlike the solutions sometimes presented by the pupils to whom has been assigned the task of proving certain problems by every variety of computation, for the purpose of exercising them to ingenuity: the comparison would indeed appear in favor of the latter. For, while it must be confessed that probably nine-tenths of the ingenious calculations are neither designed to be repeated, nor perhaps ever will be in actual business, yet they have all had the merit of at least leading to the right conclusion; but it is obvious that in every case in which predictions referring to one event are applied to a number of very different events,—and events of an opposite nature,—not more than one can be correct. And, in the enumeration above referred to, the interpretations are evidently altogether wrong, having excluded the only event to which the prophecy can refer—the personal Coming of the Son of man at the close of the times of the Gentiles.

The following remarks of Dr. Benson appear to me to state accurately the duty of a Commentator, to which it is much to be regretted that more attention is not given, rather than to discover by ingenuity in how many ways the text may be confused and a reader perplexed, by having his attention forced from the obvious meaning of the divine anunciation made: "It is the business of the Commentator to find out the one true sense of Holy Scripture, and to set it before his reader in as clear a light as he can." Again, the Doctor says, "It appears to me that a Critical Interpreter of Holy Scripture should set out with this as a first principle, viz. that no text of Scripture has more than one meaning, that one true sense he should endeavor to find out, as he would find out the sense of Homer or

* Among the multitude of astonishing interpretations which have been offered of Mat. xxiv. there is yet one worthy of being put upon record. It was delivered in your own pulpit, since the publication of the first edition of my "Connected View," by a person then a probationer, but who now has the spiritual oversight of a Christian congregation. Evidently regarding his affirmation as of more consequence than the multiplicity of evidence produced for the premillennial return of the Redeemer, he at once set aside both your interpretation and mine, by an emphatic "I say it contains a Prophecy concerning the church, from the time that she came out of THE GARDEN OF EDEN, till the end of time"!!! Any remark on this felicitous discovery is not more unnecessary than it would be unappreciated by its author. Scriptural argument were useless, unless, "I say," is preferred to "thus saith the Lord."

any other ancient writer. When he has found out that sense, he ought to acquiesce in it, and so ought his readers too, unless by the just rules of interpretation, they can show that he has mistaken the passage; and that another is the one, just, true, and critical sense of the place."

This unity of sense it will be my object both to exhibit and vindicate, satisfied that thus only is the true meaning of the prediction to be obtained, and convinced that God is more to be glorified by it than by any scheme, however well designed, which is destitute of his sacred sanction. Before, however, proceeding farther, it will be proper to endeavor to remove the obstacle which has been supposed to lie in the way of consistent interpretation, and which has occasioned such absurdity, confusion, and contradiction. This will, therefore, form the subject of the following Letter.

THE NATIONS.

PROGRESS OF THE BATTLE.

IMPORTANT NEWS FROM SYRIA.

The following important intelligence from the East is published in the Moniteur Parisien of Sunday night:—

"TOULON, Oct. 31, 6 o'clock, p. m.

"Alexandria, Oct. 17.

"THE CONSUL GENERAL TO THE MINISTER FOR FOREIGN AFFAIRS.

"The events in Syria have become more grave for Mehemet Ali. Beyrouth has been occupied by the Anglo-Turks who were fortifying Seyde. The Emir Bechir had surrendered. He has abandoned the cause of Mehemet Ali. The insurrection is making progress in the mountains.

"Ibrahim (Pacha) is about to concentrate his forces."

"TOULON, Oct. 31, 1-27 p. m.

"Malta, Oct. 27.

"THE CONSUL OF FRANCE TO THE PRESIDENT OF THE COUNCIL.

"The British war-steamer Cyclops arrived here this morning from Seyde, whence she departed on the 21st. She has on board the Emir Bechir, with 15 members of his family and 115 persons of his suite, on their way to England.

"The captain of the Cyclops has confirmed the rising of nearly the whole of the inhabitants of the mountains."

It would thus appear that the Eastern question, so far as Syria is concerned, is pretty well settled, and that the only point which now remains for discussion, is, whether the *decheance* of Mehemet Ali from the Pachalic of Egypt shall or shall not be enforced.

The resignation of Thiers and his associates took place on the 21st of October, after a sharp discussion in Council, on the King's Speech to the Chambers, which Thiers wished to make warlike, and Louis Philippe refused to submit to, desiring peace.

What will be the effect of this political revolution in France, in the peace of Europe, remains to be seen. The London Morning Herald says:

"It is idle to speculate at present on French ministerial combinations and their results. Whether a Soult-Guizot or a Guizot-Soult Ministry be formed or not, the fate of France and the decision of the question of peace or war cannot be ascertained before the assembling of the Chambers. The comparative calm in which

French affairs appear to be at present lulled, is no proof that warlike intentions are suppressed, or that angry passions have subsided. It may be but the sullen calm prelusive of a fiercer tempest."

OBITUARY.

Another saint has fallen! Another choice spirit has left this scene of toil and suffering, to dwell in a purer, holier, and happier clime! Another pilgrim has consummated her journey! Mrs. SUSAN M. HALL, the wife of BENJAMIN HALL, of Groton, departed this life, after a sickness of three weeks at her mother's late residence in this city, on Monday, Oct. 5th.—The death of this dear sister was preceded by a train of most unusual and remarkable providences. About the first of August last, her mother, brother, and a sister, then residing in the city, went to Groton to spend a few weeks on a visit. The brother, when he left the city, was slightly indisposed, but his disease was thought to be nothing more than a common cold. But soon after their arrival at Groton, he was severely attacked with the fever, which terminated his existence in the space of a few weeks. During the sickness of the brother, Mrs. Hall's mother was taken with the same fever, and died sometime previous to the young man. Having sustained such an afflictive stroke, and having become fatigued by the labor and care consequent upon such protracted sickness, Mrs. HALL, with her family, came to the city for rest, and for a change of scenes. But alas! rest was not hers, until she found it in another world. In a few days after her arrival in the city, she, and her little son, and sister, were seized by the same disease that had carried two of the family to the grave. But Mrs. HALL was not thought dangerous, until a short time before her death. But she is no more! Her days of sorrow, and suffering, and toil are ended! She is an inhabitant of a better clime. But her loss is great—irreparable. The breach her death has made in the family, in the little church at Groton, and in society at large, is great, and deeply deplored. She was a sincere Christian, and an assiduous and untiring promoter of the reforms of the age. She was a most ardent and devoted friend of the cause of christian union. Her sacrifices and efforts were freely made for the promotion of this cause. It was owing in no small degree to her solicitations and unbounded kindness, that the effort in this cause, commenced at Groton. We can never forget, while memory lasts, her great kindness to us, and her ardent devotion to the cause we love, and to which we have committed our all. But it is a cheering thought, that our much loved sister has gone where there is perfect union. In heaven there is no sectarian strife, bigotry, or selfishness. It is a state of perfect peace, and the most endearing union. Let us, then, by cultivating the spirit of heaven, prepare to follow our dear, departed sister. She has not left the cause. She has only been removed to a higher and more enlarged sphere of the same great work. She has, unquestionably, become a ministering spirit, and we may still be comforted and aided by her kind ministrations, though invisible to us, not again to come to us; but if faithful we shall soon go to her. She has only anticipated us a little in entering the final rest of the saints. She has only joined the happy union above a little before us. By grace assisting us, we shall soon be numbered with the same holy and blissful fraternity.

S. HAWLEY.

Postscript.

THREE DAYS LATER FROM EUROPE.

BY THE GREAT WESTERN.

It seems by the following summary of the accounts from the East, that, the Allied Powers are victorious in Syria. There is no longer a hope for Mehemet Ali to retain his Syrian dominions.

FROM SYRIA—OVERTHROW OF THE EGYPTIANS.

Regular despatches have been received from Syria to the 12th, and Alexandria to the 10th, which fully confirm the news of the capture of Beyrouth and the defeat of the Egyptians by the Turks and their allies. Beyrouth was evacuated on the 10th, and next day about 2000 Egyptians returned to the town, then in possession of the Allies, and made themselves prisoners. The camp at Djuni bay has since been broken up. Ibrahim Pacha has been completely beaten in a pitched battle; the Emir Bechir has capitulated, and is at Malta; the Libanites are in a complete state of insurrection: Ibrahim is straitened in every direction, and, it is thought, will speedily be obliged to evacuate the whole of Syria; St. Jeand'Acre is besieged. Indeed, the greater part of Syria may be said to have past from the hands of Mehemet Ali, at least all the north of Lebanon, with the exception of Tripoli.

The Sultan is making great preparations to prosecute the war with vigor. He has sent 5000 more troops, and as many muskets to Syria; and the English frigate, the Talbot, and the Austrian brig Montecuculi have been placed at his disposition for that purpose. A postscript to one of these letters mention the report of St. Jean d'Acre having been taken by the Allies, but this report the editors of the Herald believe to be premature.

France stands neutral as yet. But the question will soon come up in a form that will draw her into the conflict. We refer to the question of dispossessing Mehemet Ali of his Egyptian dominions. We think the Sultan will demand this, in which case France will object, and take up in defence of the Vice Roy of Egypt. While the journals of the day are "crying peace," our fear is, that the Sultan, through Lord Ponsonby's influence will demand the entire subjugation of Mehemet Ali, which cannot be done, without a serious conflict between the Allies, the Egyptians and French.

RECEIPTS FOR REPORT.

Lucras S. Rhoades	2,00
George B. Bishop.	1,00
William M. Prior.	5,00
James A. Cushing.	5,00
George P. Stacy, by friends from Exeter N. H.	\$10,00
Catherine Kilton.	\$10,00
J. Felton.	1,00
H. Hariman.	50
Robert Boyce.	50

SUBSCRIPTION FOR REPORT.

L. D. Fleming.	\$1,00
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BOOKS ON THE SECOND ADVENT.

MOSES A. DOW, at the North End Bookstore, 204 Hanover street, intends to make his store a general depot for Books and Periodicals of the above character, where they may be had at the lowest prices, wholesale and retail. He has now the following:

SCRIPTURE SEARCHER, By Rev. H. Jones.
MILLER'S LECTURES on the Second Coming of Christ about 1843.

ADDRESS TO THE CLERGY. By Rev. J. Litch.
FLEMING'S SYNOPSIS of the Evidences of the Second Coming of Christ in 1843.

PRINCIPLES OF INTERPRETATION of the Holy Scriptures. By Rev. H. Jones.
GLAD TIDINGS. By Henry D. Ward.

PRESENT CRISIS, or a Correspondence between the Signs of the Present Times and the Declaration of Holy Writ. By Rev. John Hooper, of England. 2d edition, 18mo.

WORD OF WARNING in the Last Days.
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Orders for Books, or in relation to the SIGNS OF THE TIMES, may be left at the above place, (if by mail, post paid) which will be promptly attended to. 6m—o21

Dr. S. D. Bradford

139.

SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.

VOL. I.

BOSTON, DECEMBER 15, 1840.

NO. 18.

Illustration of Prophecy.

BEGG'S LETTERS—NO. III.

On the precise signification of the word translated "Generation."

REVEREND SIR,—In all the extracts contained in the preceding Letter, very pointed reference is made to the words "This generation shall not pass till all these things be fulfilled." The arguments which have been founded upon them, and the interpretations to which they have given rise, render necessary, therefore, a more careful examination of their meaning. More correct acquaintance with their precise signification will be of the highest importance to the right understanding of our Lord's whole prophecy concerning His Return; for should it be proved that the idea which you and others have attached to them is not the only one of which they can admit, it necessarily follows that any interpretation dependent on that idea will be deprived of its support. And, with Mr. Faber, I am firmly convinced that "the passage where it occurs has been the chief ground of those erroneous expositions which would confine one of the most magnificent prophecies of Holy Writ to the mere destruction of Jerusalem and the temple by Titus." (*Sacred Calendar of Prophecy*, vol. I. p. 262.) It forms the ground of Gibbon's insinuation; it is expressly assigned by the writers formerly quoted for all the absurdities into which they have fallen, and on it you took your stand for affirming, that the whole of the predictions preceding are necessarily confined to the term of existence of those who were the contemporaries of the apostles who then listened to our Lord. On this you founded the necessity of making your particular application; although in not a few instances, was it evinced that your interpretation was adopted as one rather of imagined dire necessity, than of obvious accordance. But before affirming that the *Son of man* was seen coming in the clouds of heaven, and sending his angels to gather together his elect at the destruction of Jerusalem—an idea which is not very easy for an unprejudiced mind to adopt—would it not have been proper farther to examine whether no other signification could be found for the expression which seemed to impose such a necessity? Had this been done, some explanation might have been discovered—as more than one have been suggested—which would wholly have freed you from the necessity of adopting an interpretation so strained and inconsistent with the express terms of the prediction itself, concerning the previous fulfilment of the times of the Gentiles.

Mr. Cunningham, who has given much attention to the subject, considers the solution of this difficulty "to consist in a close attention to the word which is supposed to indicate the complete fulfilment of the prophecy in that genera-

tion." Considering it rather to signify "commencement running into subsequent continuance of action," he proposes, therefore, as the more correct rendering of the verse, "this generation shall not pass away, till all these things shall be i. e. shall begin to be accomplished." *Dissertations on the Seals and Trumpets*, pp. 241, 242.

This view Mr. Cunningham still inclines to believe correct, and has adhered to it as one principle by which a consistent interpretation of the prophecy may be given; justifying it in his Letter to the Editor of the Edinburgh Theological Magazine, in 1828, by adducing several passages in which a similar phraseology in the original is supposed to require a translation corresponding to that which, in the verse under consideration, would read, "this generation shall not pass till all these things be fulfilling."

But another, and what I esteem the proper explanation, yet remains to be considered. In the above, as also in all the interpretations which seek to find a fulfilment of the prediction of the coming of the Lord in the events connected with the destruction of Jerusalem, it is uniformly assumed that the "generation" spoken of, absolutely and only means those alive at the particular time. This does not, however, appear to be always the case, nor to be its only signification. The word used in the original occurs frequently in the New Testament, and is, indeed, generally translated in our authorized version, *generation*. In many cases, however, this translation, if "generation" is so understood, appears incorrect, and in many the original would probably be better rendered "race," or "people." By the present translation, and the idea usually attached to it, our Lord, during his personal ministry, is frequently represented as condemning with much severity *that generation as a whole*, when it is evident that he directly referred to *that particular people* to whom he was more immediately sent, and among whom he lived and labored. "I am not sent," he said, "but to the lost sheep of the house of Israel;" and the condemnation which he so often pronounces upon "this generation," is not upon the whole of mankind then alive, but upon *that race* to whom he was especially missioned, and by whom alone he had hitherto been rejected.

Now this, you are aware, is the sense in which I apprehend we are to understand the word when our Lord said "this generation shall not pass till all these things be fulfilled," regarding Him to intimate, not the continuance of those alive, or any part of them, till the accomplishment of all he had predicted, but rather as foretelling the preservation of the Jews as a people, even in the most peculiar circumstances, till His Return. This view has been taken of the verse by many eminent men. Although Mr. Cunningham, as already noticed, adopts another explanation, he yet admits that when "the great and justly celebrated Mede," in maintaining that here the word translated *generation* "does

not mean a generation of co-existing men, but a race or nation, and the nation spoken of he takes to be that of the Jews," and that when Mede "refers to the declaration of God in Jeremiah xxxi. 35, 36. as being parallel thereto," he considers such a view as admissible, adding, that the word "is sometimes used in this sense both in the Greek version of the Old and New Testaments, is shown by Mede in the passages of his works referred to." *Dissertations*, p 240. The peculiar force and beauty, as well as the propriety of this translation, is well urged by Mede. These he considers obvious when we regard it as our Lord's design "to assert the continuance of the Jewish nation. Verily I say unto you the Jewish nation, even to the wonder and astonishment of all who consider it, remains a distinct people in so long and so tedious a captivity, and after so many wonderful changes as have befallen the nations where they live." And after stating that the word used in the original signifies not only an age, but also a people, a nation, a race, he adds "no one can deny but this is one of the native notions of the Greek word translated "generation," yea, and so taken in the Gospels as in the foregoing chapter, (Mat. xxiii. 36.) Verily I say unto you, all these things shall come upon this nation." So Beza renders it twice in the parallel place, Luke xi. 50, 51, and seven times in this gospel. Again," Mede continues, "Luke xviii, 25, 'the Son of man must be first rejected by this nation.'

Nor is it only in these instances referred to by Mede, that Beza has so rendered *genea*, the word translated "generation" in our Lord's prediction. Of thirty-nine instances I have examined, in which this word occurs in the Greek New Testament, twenty-two are in Beza's Latin translation, rendered either by *gens* or *natio*, words always signifying *a people* or *nation*. This is not an unimportant testimony in favor of the proposed reading of the disputed verse; since, of Beza's Translation of the New Testament, Horne, in his Introduction to the Critical Study and Knowledge of the Holy Scriptures, says, "On account of its fidelity it has always been highly esteemed by Protestants of every denomination."

Still I do not quote Beza as an infallible guide, but I do appeal to him as, in this case, a valuable and unbiased witness to the real meaning of the word. He must be allowed to have been a very competent judge, and he cannot be suspected of adopting generally a rendering suitable to his views of the passage in question; for although in more than twenty instances he has translated this word in the Greek by that which signifies "a nation," in our Lord's prediction itself, he has rendered it by a word really signifying, in the disputed sense, "a generation." But it is not to his *opinion* of this or any other particular passage I now refer, but to his understanding of the *general signification* of the word. And on his testimony the more reliance

may certainly be placed, that contrary to his prevailing practice he has made this one of the exceptions to his more uniform translation; because so far from his being a witness objectionable on account of partiality, it is thus shown that his tendencies, if they operate at all, must have been to give the other rendering a preference. If then, a witness so well qualified and so unexceptionable, intimates his conviction of the meaning of the word to be that of *a nation or people*, by so translating it in a majority of the cases in which it occurs, he has, in so far as the mere words are concerned, and to the extent that his authority is regarded, removed all ground of complaint that it in any degree does violence to the language of our Lord, so to understand it in this prediction,—which, as I shall afterwards show, necessarily requires some such extended signification, by its including within it events posterior to the fulfilment of the times of the Gentiles, which you admit to be still future.

But such an interpretation has not been confined, even among Scripture Expositors, Mede and Beza. While the first edition of my "Connected View" was passing through the press, a dear friend put into my hands a Millenarian work published in 1770, by the Rev. S. Hardy, Lecturer at Enfield, Middlesex, in which nearly the same view is given of our Lord's whole prediction. On the word translated "generation," in addition to the sanction of Beza and Mede, he refers, as authority in support of the substituted rendering, to Chrysostom, Erasmus, and Pasor. I have since ascertained, that the same interpretation of the passage has been offered by many others.

Indeed, although in our authorized version the word is almost uniformly translated "generation," this rendering is rather to be viewed as intimating the translators' sense of the passages in which it occurs, than as demonstrating their conviction, that this is the unvarying signification of the word. In *Philippians*, ii. 15 ("in the midst of a crooked and perverse *nation*,") they have themselves translated it by the very word contended for by Mede, and adopted by Beza, and received by Hardy, and which I regard as that which ought to have been used in the translation of our Lord's prediction. Now I do not contend that our Translators are right in their rendering in the particular instance, but I again cite this passage as containing evidence unbiased by Millenarian tendencies, that *nation* is really one of the significations of the word. If, in every case where such a translation would bear directly in favor of the view I am now defending, they have adopted one that is different, it certainly strengthens much the argument to be derived from any admission they may indirectly make. Here, then, I again remark, as in the case of Beza, the rendering of our Translators in this particular instance proves unquestionably *their conviction*, that the word really has such a signification. Nay, the very impropriety of the translation in this case, if you choose to regard it in that light, only proves more decidedly that such a rendering must have been easily admitted by them as correct, if adopted without their having been compelled to have recourse unto it by the obvious sense of the passage.

It might be highly useful, but would occupy much space, to examine with minuteness many of the passages in the New Testament in which this word is used, apparently in the sense of people or nation. Two or three cases may, however, be noticed.

In that discourse in the temple which led to the delivery of the magnificent prediction now under consideration, the Savior had denounced vengeance on the Jews as a rebellious people. On the Scribes and Pharisees who after wo was pronounced, for their hypocrisy, the last of which is in these words: "Wo unto you Scribes and Pharisees, hypocrites, because ye build the tombs of the prophets and garnish the sepulchres of the righteous, and say, If we had been in the days of *our fathers* we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the *children* of them which killed the prophets. Fill ye up, then, the measures of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ys scourge in *your synagogues*, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon *this generation*." Matt. xxiii. 29—36.

The last word in this passage is the same which occurs in our Lord's subsequent prediction: and it can scarce be doubted, that here it refers to the Jews only, and not to the whole generation of living men. It has the Savior's previous denunciations of wo upon that people all included, when he says, "all these things shall come upon *this generation*." It was they who were "*the children* of them which killed the *prophets*," and to *them* the Savior said, "Fill ye up, then, the measures of *your fathers*." It was them the Savior still addressed, as those who should kill His disciples in their "*synagogues*." In all these circumstances, there is a reference to *the Jews*, and to them only; and it was upon this guilty people,—and not upon the whole living race of men,—that wrath was now denounced for such enormities; "Verily I say unto you, all these things shall come upon *this generation*," this race, this people. My idea is farther confirmed by what follows; for the Savior immediately takes up a lamentation for the punishment entailed by the guilt of "*this generation*." And does this pathetic address apply to the circumstances of mankind generally? Not at all; its expression of His grief and sympathy is wholly expended on the *Jewish people*; and instead of embracing the *whole generation of living men* over a wide world, his apostrophe only is, "*O Jerusalem, Jerusalem*."

Farther, I would ask, is it true that *all* that Christ now denounced came upon "*this generation*," in the limited sense for which you contend? Is it not the punishment of those very crimes specified by our Lord that the Jews are still suffering? "Behold your House is left unto you desolate." It has continued desolate for many generations, and is so still, and therefore "*all these*" things did not come upon that generation, but it has all come upon that *people* who were addressed.

In another prediction of His Return, our Lord "said unto the disciples, the days will come when ye shall desire to see one of the days of the Son of man, — and ye shall not see it. And they shall say to you, See here! or see there! go not after them nor follow them. For as the lightning that lighteneth out of the one part under heaven; so shall also the Son of

man be in his day. But first must He suffer many things and be rejected of this generation." Luke xvii. 22—25. It is not my intention at present to insist on the beautiful harmony which there is between this prediction and that which forms the particular subject of immediate investigation; but to confine my attention to what is said of his *rejection* as confirmatory of the idea attached to "*this generation*." That here also it is the Jewish *people* to whom he refers will appear by attention to several circumstances.

Before this day of the Son of man desired by his disciples, He must first "*be rejected* of this *generation*." Now, that he was and is rejected by *the Jews as a people*, admits not of doubt. But, rejected as he was by that *nation*, he was not more rejected of *that generation of Jews* than any which has succeeded, but *much less*. We read of "*the many thousands of Jews who believe*," when Paul came up to Jerusalem—nay of the *myriads* of them. Has the success of the gospel been so great among the Jews in any subsequent age, that it would warrant the idea of his having been *peculiarly rejected* of that generation then living. Or is it said the "*generation*" is to be understood more generally, and instead of confining it to *the Jews* to extend it to the whole of mankind then alive? In this sense will your idea of the word better accord with matter of fact? Not at all. So far from the Savior having been peculiarly rejected of the whole Gentile world in that age; was not the gospel extensively preached, and preached with power—preached with a degree of zeal and success which has not since been equalled? Instead of that generation having *rejected* the Savior in any peculiar degree, you have once and again recounted the *triumphs* of the cross as being then the most obvious, when you would maintain that our Lord's prediction,—which I regard as even yet unsatisfied,—that the gospel should "*be preached in all the world for a witness*" before *the end* came, had its fulfilment before the destruction of Jerusalem.

Having thus seen the inapplicability of the words to *that generation* in such a sense, observe now its perfect application and beauty when understood of the *Jewish race or people*. By them he was indeed rejected—rejected by them as *a nation*, and for eighteen hundred years, which have since elapsed, he has continued to be rejected by that people of whom our Lord appears to speak. The parallel passage in another gospel proves, indeed, that it is in this sense we are here to understand "*this generation*:" And "*he began to teach them that the Son of man must suffer many things, and be rejected of the elders and of the chief priests and scribes*." Mark viii. 31. That is, he was to be rejected of the Jewish nation, for these were the supreme authorities among the Jews, constituting, therefore, the representatives of that nation. Now the evangelists, by their severally using the term *generation* and the *Jewish representatives* in expressing our Lord's idea, show clearly that "*this generation*" is used in a sense synonymous with "*this people*," else the expressions could not have been given as recording the same statement.

Our Lord's language here seems also to imply, that when the rejection of this generation shall cease, that then will his glorious coming be visible to all "*as the lightning*." Now, as this rejection is predicted to cease just at the commencement of the Millenium; it intimates clearly that his Coming will be at the conversion of

Israel, when they shall return to their allegiance. And the whole passage may surely be regarded as additional evidence, that the Savior referred to the continued existence of the Jewish people even till his return, when he said, "this generation shall not pass till all these things be fulfilled." I shall refer to only one other passage in which I think our Lord obviously means the Jews, when, using the word under consideration, he speaks of *this generation*. It was on an occasion when the Jewish "people were gathered thick together, He began to say, *this* is an evil generation; they seek a sign and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to *this generation*. Luke xi. 29, 30. In these words our Lord appears expressly to compare the Ninevites with the Jews. It is not the whole people living in the days of the prophet Jonas compared with the whole people living when our Lord thus spake. The comparison evidently is between the Ninevites to whom Jonas was sent, and that people who were now tempting the Savior by asking a sign.

These various passages, in which the word is obviously used in the sense of nation or people, do therefore support the idea that the Savior, in Mat. xxiv. 34, foretells the preservation of the Jews as a distinct people till His Return.

Although Mr. Faber denies the Coming of the Son of man with the clouds of heaven to be the Personal Return of Christ, he has done much to correct the misapprehension so generally entertained respecting the Time to which the prophecy relates, and also concerning the meaning of this 34th verse. When, in the First edition of the "Connected View," I expressed my conviction that the word translated "generation" ought to be here rendered "nation" or "people," I was quite unaware that precisely the same view was maintained by this eminent critic, or by any other in the present day. In that author's "Sacred Calendar of Prophecy" it is, however, distinctly and accurately stated. "The original word," he says, "which our translators have rendered generation, has been commonly supposed to denote the then existing generation of men, or the *generation of men* who were contemporary with the Apostles. But the primary meaning of the word is *a race*, or *family* or *nation*: it is only in a secondary sense that it acquires the signification of a single generation of contemporaries. Let it, then," he adds, "in the present passage, be understood in its *primary* and proper sense, and the whole difficulty will vanish; for, in that case, our Lord's declaration will run as follows:—Verily, I say unto you, *this nation* shall not pass away, until all these things shall have been fulfilled."

And, in confirmation of this view, he has appended, as a note, the following satisfactory evidence. "I subjoin the very accurate and satisfactory exposition of the word, which has been given by Scapula.

[The extract from Scapula illustrates the sense of the Greek *genea*, by the Latin *genus progenies*: and again by the Latin *Aetas* and *Seculum*; in support of which he quotes Homer twice, Philo and Eschylus; and adds:]

"The primary meaning, then of the word is *a race* or *family* or *nation*: and accordingly, it

is used in this sense, both by the Seventy, and by the writers of the New Testament. Thus, in Gen. xlivi. 7, the Seventy use the word *genea* to express what our translators render *kindred*; and they similarly employ the same word, for the same purpose, in Numb. x. 30, and elsewhere. Thus also, as Beza rightly understands them, the writers of the New Testament use *genea* to denote *a people* or *nation*, in Matt. xxiii. 36, Luke xxi. 32. xvii. 25, and in other places. In like manner Chrysostom uses the same word to describe the whole collective body of Christians. He styles them *he genea zetouonton, the people or nation* of those who seek the Lord. See Mede's Works, book iv. epist. 12. p. 752." Sac. Cal. of Prophecy, vol. i. pp. 263, 264.

Dr. Adam Clarke also, (a commentator who will not be suspected of accommodating his interpretation to favor Millenarianism,) gives precisely this idea to the word *generation*, and understands our Lord to say "*this race*, i. e. the Jews shall not cease to be *a distinct people* till all the counsels of God, relative to them and the Gentiles, be fulfilled."

My object, in these remarks, you will perceive, has been to ascertain the precise meaning of that word *in the original*, which has been translated "Generation." But I have now to remark, that before building so much of your interpretation of our Lord's prediction of His coming in glory upon the verse under consideration, as fixing its entire fulfilment to the days of those then alive, it might also have been proper to inquire whether the word "generation," even in the translation, never admits of another signification. Without insisting at length on this, the citation of a few passages will be sufficient to prove, that it is sometimes used in a corresponding sense with that already noticed. Is not this the case where it is said, "there is a *generation* that curseth their father, and doth not bless their mother? There is a *generation* that are pure in their own eyes, and yet is not washed from their filthiness. There is a *generation*, Oh how lofty are their eyes; and their eyelids are lifted up. There is a *generation* whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men." Prov. xxx. 11—14. The "generations" here evidently mean particular classes of wicked men.

By the Psalmist, those who have clean hands and a pure heart—who receive the blessing from the Lord, and righteousness from the God of their salvation, are also called "the *generation* of them that seek him." (Ps. xxiv. 4—6.) Again, "God is in the *generation* of the *righteous*." (Ps. xiv. 5.) "A seed shall serve him; it shall be accounted to the Lord for a *generation*." (Ps. xxvii. 30.) And "the *generation* of the *upright* shall be blessed." (Ps. cxii. 2.) In like manner the apostle Peter, speaking of those "which *believe*," calls them "a chosen *generation*." 1 Pet. ii. 9.

By the prophet Jeremiah, "generation" is used in precisely the same sense, in direct application to the kingdom of Judah. He first addresses them as "Judah," and afterwards beseeches them, "O *generation*." Jer. ii. 28, 31. The same prophet again uses the same word, in the same sense, when it is said, "This is a *nation* that obeyeth not the voice of the Lord their God," and concerning whom it is added, in the following verse, "the Lord hath rejected and forsaken the *generation* of his wrath." And it is again immediately repeated in the next verse,

"For the *children of JUDAH* have done evil in my sight." Jer. vii. 17—28.

In the song of Moses the children of Israel are expressly called, in prophetic anticipation, "a crooked and perverse *generation*." He does not in these words, refer to their condition as they existed at the time he spake, but is avowedly looking forward to their conduct in the latter days: "For I know," says he, "that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you *in the latter days*, because ye *will* do evil in the sight of the Lord." Deut. xxxi. 29. xxxii. 5. And in this same song of Moses, in the 20th verse of the last-cited chapter, they are again called "a very froward *generation*, children in whom is no faith;" while, in the 28th verse, they are renewedly called "a *nation* void of counsel."

In reference to our Lord's prediction of His Coming in the clouds of heaven, surely such multiplied instances are sufficient to prove, not only that the original word on which the whole difficulty has been founded, may without impropriety be viewed in a sense consistent with its reference to His future Personal Return, but also that the very word by which it has unhappily been translated, is itself occasionally used in a similar sense. These citations prove satisfactorily that the word, both as it occurs in the original and in the translation, does signify a race of men, a people, a nation, and that both are so used in reference to the Jews,

With such proofs, I therefore hold it to be indisputable, that when our Lord says, "this generation shall not pass till all these things be fulfilled," he *may* have intimated that the Jewish people should continue to exist as a separate and distinct race, even while in captivity among the Gentiles, and subjected to every species of oppression, by all the nations among whom they should be mingled. It naturally follows, therefore, that it is not a point to be *assumed*, that our Lord meant to assert that all he had foretold should be accomplished ere forty or fifty years should have elapsed. For if, as I have proved, the word is really used in different senses, it is necessary to show, that the one in which we find it thus often used is *not* that in which it is to be understood in the present instance. The fact of Christ's not having been seen coming in the clouds of heaven before the generation of men then living had died, is itself presumptive evidence that such was not our Lord's prediction. And, accordingly, by attending a little more closely to his language we shall find, that it neither was nor possibly could be his meaning.

For, besides the evidence derived from the use of the term in a different sense in the works of Greek authors, and in numerous passages of the New Testament, there is yet another important argument, of which I must still avail myself, against the idea you attach to "this generation." We have still to inquire, whether such a sense as that on which your objection is founded will really accord with our Lord's statements. Is it really true, then, that *all* he predicted, *prior to making that declaration*, was fulfilled before the men then living had ceased to exist?* Our

* The celebrated Mr. Scott, in his Commentary, assumes with marvellous ease, that our Lord here answers only "the former part of the Apostles' question concerning the time when these events would take place." By adopting such an idea, I would in this way escape the force of your objection; but although my present inquiry is not relative to the questions of the disciples, but concerning our Lord's prediction, I must affirm that if our Lord at all answered the *latter* question of his disciples concerning his return, and the end of the age, that he did so in the magnificent description of his

conceptions of prophecy may be aided by history, as speculative opinions are often corrected by our knowledge of matters of fact. The generation of men who were living upon the earth when our Lord delivered his prediction, has long been consigned to the dust—the destruction of Jerusalem has long found its place in the records of past events—and, for 1700 years, the city itself has been trodden under foot of Gentile nations. Is it then true,—without having recourse to an idea of *double* sense, a scheme for which our Lord himself has made no provision, and which the direct terms of his prediction wholly exclude; a scheme which, even if admitted, is, in so far as the present question is concerned, absolutely self-contradictory,—without such an assumed sense, allow me to ask, *Do you, Reverend sir, believe it to be true*—with the historic page in view, do you really think that our blessed Lord ever meant it to be understood as true—that his coming in the clouds of heaven would take place before the generation of men then upon the earth should cease to live—that at that time he would be seen so coming in power and great glory by all the tribes of the earth, (or even the Jewish tribes only, if you prefer to have it so)—and that then also he should send forth his angels to gather together his elect from the four winds of heaven—and do you believe he declared that all this should take place, not before, nor in, nor during the destruction of Jerusalem, but “immediately after” its tribulation?

Nay, putting aside for a time the question concerning the return of the blessed Son of man, permit me to ask, do you believe that all the other events, included in our Lord’s prediction, and uttered before he said “this generation shall not pass till all these things be fulfilled,” were accomplished before those then living had died? There are various statements contained in that prediction, the nature of which you will not dispute, which really were not fulfilled before the grave had received the last survivors. I am perfectly willing that the term of existence allotted them be extended even to that of longevity; but the accommodation will still be insufficient—and that by many hundreds of years—to bring within its little compass the mighty things previously foretold by Christ. Let me then ask if it be true, that within this period the gospel was really “preached in all the world for a witness unto all nations?” With a full knowledge of the explanation usually offered—that in the apostolic age the gospel had made very extensive progress,—yet, keeping in view the design expressed by the Savior, for which the gospel should be preached, “as a witness,” for myself I dare not make the limitation which the offered explanation demands, and have still to ask of you and others, if it be really true, that *even yet* the gospel has been preached in all the world, for a witness unto “all nations?” and whether the complete accomplishment of this work when performed, will not rather mark “the end of the age?”*

coming in the clouds of heaven, which occupies so large a portion of the preceding discourse. On what principle then his parabolic illustration, when they “shall see all these things,” is to be restricted to “the former part of the apostle’s question” concerning the destruction of the Temple, it is difficult to conceive. However, he proceeds as if this most important point were satisfactorily ascertained, and absolutely settled. But notwithstanding of the distinction he has thus made in the prediction, he still regards it as necessary to restrict “the primary interpretation of the prophecy to the destruction of Jerusalem.” It is, however, not a little remarkable, that he should thus consider it sufficient to restrict what he calls “the primary interpretation,” although our Lord gives not the slightest hint of its having more than one.

* It is not my part to reconcile your inconsistencies, but I

Before uttering the words, I have so long been considering, our Lord had also foretold that the Jews should “be carried captive into all nations;” and again I ask, is it true that this also took place before that generation of living men had ceased to exist? Great as was the *slaughter* of the Jews by the Romans under Titus, and numerous as were his *prisoners*, it was not until after their revolt, towards the end of the reign of Adrian, between 130 and 140 of the Christian era, that this prediction was accomplished. It was not till after this repeated ruin of their nation, that the Jews were “led captive into all nations,” and dispersed over the face of the earth. Neither will this circumstance, therefore, come within the time of those living when the prediction of our Lord was delivered.

But there is yet farther evidence in the prophecy itself, that the Savior, when he said “this generation shall not pass till all these things be fulfilled,” did not mean to affirm, that the whole prophecy should have received its accomplishment within a single life-time. That prediction *previously* foretold that Jerusalem shall be “trodden down of the Gentiles until the times of the Gentiles be fulfilled.” Luke xxi. 24—32. Now I unhesitatingly affirm that whatever be the right interpretation of the 34th verse, yours must be wrong; for our blessed Lord never could declare that a prediction of events extending at least over 1800 years, should *all* be fulfilled before those then living had ceased to exist. Yet your interpretation of the prophecy founded on the verse in question, necessarily involves that absurdity. Endeavor to conceal it as you may, it is not a matter to be questioned, that the words by which you felt constrained to maintain that the coming of the Son of man in the clouds of heaven referred to the destruction of Jerusalem, by the same kind of interpretation will necessarily require it to be believed that the *times of the Gentiles* should have been *fulfilled* at the same early period. But the *times of the Gentiles* are *not yet* fulfilled, for Jerusalem is still trodden under foot of the Gentiles, and these times will not be fulfilled so long as this is the case, for “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” I therefore appeal to you, and to all who know the Lord whether He *could* afterwards mean to affirm in the sense which you attached to his words, “this generation shall not pass till *all* these things be fulfilled?”

With the same design, I again ask, whether any “Kingdom of God,” either spiritual or external, visible or invisible, which was not established *prior* to the destruction of Jerusalem, has since been erected; so that concerning it our Savior could have said of the destruction of Jerusalem, “When ye see these things come to pass; know ye that the kingdom of God is nigh at hand?” Luke xxi. 31. Was there any kingdom which had not been erected when the Savior uttered the words just quoted—any kingdom that was not erected when, at the day of Pentecost, the disciples first enjoyed those spiritual gifts which were to qualify them for their Master’s work—that was not even erected when myriads of Jews embraced Jesus as the promised Messiah, and when the gospel had been so ex-

do you no injustice in thus reasoning against what you made your direct exposition, and which is indeed essential to your view of the time of the coming of the Son of man, although there have been occasions in which you have incidentally given opposite interpretations. The above view you have often neutralized; and so late as yesterday (May 1st, 1831,) you, in prayer, expressed it as matter of rejoicing “that the gospel *will* be preached in all the world for a witness unto all nations,”—as if the prediction was still unfulfilled.

tensively propagated that you have once and again affirmed it to have been preached in all the world? Was there any “Kingdom of God,” which had not been erected even after the spiritual kingdom of Christ had made such triumphant progress, of which our Lord could yet declare that before those then living had died, and at the destruction of Jerusalem, it was only “nigh at hand?”

And farther, What “redemption” was enjoyed, either by the Jews as a nation, or by the disciples of Christ in particular, which could be promised by our Lord as to take place within the term of existence of his contemporaries, and as only *drawing nigh* when the destruction of Jerusalem began to come to pass? Luke xxi. 28. Were the Jews as a nation, called to *look and lift up their heads*, while misery and desolation approached? or did his Jewish disciples then enjoy any “redemption” in which they were to exult? No: much they suffered even in that early period, but they enjoyed no such redemption; and in the very destruction of Jerusalem they lost all that they possessed. Compelled to flee in haste to the mountains, they escaped only with their lives. Their whole property was left as a spoil to the Gentile oppressor, or consumed by the devouring flame; and the House of their God, which they held more dear, was laid waste and pillaged by the fierce idolator. They regarded not as their “redemption” an event so disastrous, and which was followed by manifold persecutions and much distress. Their redemption was not, therefore, an event “nigh at hand” at the destruction of Jerusalem, nor has any thing since taken place that can be regarded as that object of hope to which our Lord could allude, when he said, “when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh;” and this having been delivered prior to that declaration which is the subject of immediate inquiry, also sets aside the force of your objection to a more extended and consistent interpretation of the whole prediction.

From all the circumstances noticed, I therefore, infer the absolute incorrectness of that exposition, which would confine the fulfilment of the entire prediction to the term of existence of any of those alive when it was uttered. And not only so; but from the multifarious evidence adduced, I believe our Savior’s meaning in the expression to be, that notwithstanding of his having just predicted unparalleled sufferings to which the Jewish nation should be subjected—of their being carried captive into all nations, and having their capital laid waste and subject to the power of ruthless spoilers—that still *as a distinct nation or people*, they should yet continue to exist till his return. And as if it were almost incredible that a nation *could* survive such complicated distress, he adds the assurance, “Heaven and earth shall pass away, but my words shall not pass away.”

That the explanation thus offered, in so far as it is agreeable to the mind and word of God, may be blessed to your soul, is the sincere prayer of,

Reverend Sir,

Yours in Christian love, &c.

THE BIBLE.

It exposes the subtle Sophist, and drives Diviners mad.

It is complete code of laws, a perfect body of Divinity, an unequalled narrative.

It is a book of lives.

It is a book of travels.

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It is the best covenant that ever was agreed to; the best deed that ever was sealed.

It is the best evidence that ever was produced; the best will that ever was made.

It is the best Testament that ever was signed.

It is wisdom to understand it: to be ignorant of it is to be awfully destitute.

It is the King's best copy, and the Magistrate's best rule.

It is the housewife's best guide, and the servant's best instructor.

It is the young man's best companion.

It is the School-boy's Spelling Book.

It is the learned man's Masterpiece.

It contains a choice Grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's Dictionary, and the wise man's Directory.

It affords knowledge of all witty inventions, and it is its own interpreter.

It encourages the wise, the warrior, and the overcomer.

It promises an eternal reward to the excellent.

And that which crowns all is, that the AUTHOR, without partiality, and without hypocrisy, "with whom is no variableness, neither shadow of turning," is GOD!

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, DECEMBER 15, 1840.

THE REV. MR. KIRK IN BOSTON. This gentleman has been lecturing in the Park St. Church, nearly every evening for two weeks past. His audiences have been large, consisting of almost all classes and denominations. His lectures are on practical and experimental subjects; and we are happy to learn that the effect is salutary, both on the church and the world. In a former visit, his labors failed of producing the good hoped for. But this was, perhaps, more the fault of the ministers, and churches, than of the lecturer; for he then spoke the truth in great plainness and affection.

Mr. K. holds to the popular idea of a *temporal millennium*; and frequently refers to the conquest of the world by missionary efforts; and ardently prays the Lord to "come quickly" and reign on the earth. This with him is all spiritual, and before the resurrection. Popery, Mohammedism, Paganism are all to be destroyed; and Christianity triumph over all the earth a long time before the resurrection takes place. But how vain is such a hope. Popery is now gaining strength in almost every land. The "little horn," (Papacy) will make war with the saints (or the true church), till the "Ancient of Days shall come," then the beast and the false prophet, with all the hosts of hell, will be put to flight; the saints shall rise, and the earth shall be filled with the glory of God. Then we shall have a millennium indeed. Reader, are you prepared to meet the coming Lord?

THE CHRISTIAN WORLD.

We have been favored with two numbers of the Christian World, a large quarto of eight pages, beautifully executed, and is issued monthly, at 1.25 per annum. It is published in Philadelphia, and edited by Thomas H. Stockton, a distinguished minister of the Protestant Methodist Church. It is not to be devoted to the interest of a Sect, or Sectarianism, but to the great cause of Bible Christianity. The editor says, "The Bible, and the Bible alone, is the religion of Christians." By adopting this principle "as the rule by which our course in this department of our work is to be governed, we design to secure an eminent and independent position; neither Catholic, nor Protestant, nor yet neutral; but higher and stronger than either."

Able and distinguished writers of various denominations, have been secured as regular contributors to the work. We wish Bro. Stockton success. His work deserves a list of ten thousand subscribers.

MR. MILLER'S CHRONOLOGY, as revised and corrected by himself, will be found on the next page. He says in a note, that "If this chronology is not correct, I shall despair of ever getting from the Bible and history a true account of the age of the world. At any rate, I shall rest satisfied here, and wait the event; time will determine. As it respects the text in 1 Kings vi. 1, it cannot be reconciled with the history of the Judges and the statement of St. Paul. I have therefore followed two witnesses instead of one. As it respects Samuel, I have no doubt of as long a period as 21 years; but it may possibly have exceeded 24 years."

THE REPORT is in progress. It will be got out about the first of January. It will contain near two hundred pages, and will cost more than we at first calculated. We intend to publish as many copies as we have money to pay for. Those who want reports, therefore, must give us "straw," and the "bricks" will be forthcoming.

ERRATUM.—At the head of Chronology, where it reads "See p. 18," it should be *See No. 10.*

(See advertisement of "Miller's Views," the last page. This collection of Mr. M.'s writings will exceed the expectations of his friends, both in their interest and value.

"WARD" AND HIS NAMESAKE, JONATHAN.

MR. EDITOR:—Your 16th number contains the note of one, who has been called to bear the cross of fathering some of my poor offspring. I am not regardless of the patience he exhibits under circumstances mortifying to the feelings of an upright man; to be taken for the author of that which he disapproves. All your readers will henceforth understand that of the many Wards in the world, one at least does not wish his influence to be taken to support the views of Mr. Miller.

In this very thing my namesake shows a degree of manly independence that makes me willing to call him brother, notwithstanding I know nothing of him, save only his note to you. I am inclined to think, from his reverence for Scott and Whitby, that he is not accurately informed of Mr. Miller's views; and in their day they were scarcely more noted than Mr. Miller is in his day. Mr. Miller's views are not to be despised by any sound mind that examines them; nor are they to be received without examination. When searched once, they will be found to accord mainly with the views of the church in all primitive and martyr-ages. The Holy Word enjoins the same things which Mr. Miller eloquently preaches. As to the single point of time, A. D. 1843 for the end of the world, Mr. M. comes to the conclusion that fails to convince many; and yet the reader of the whole argument will find more just cause of forbearance, than of severe censure, even on that point. A large number of very learned and pious men agree to contemplate that year, as a memorable era in the history of the holy people; as the time when the antichrist will be destroyed, both East and West, and the chosen people will be gathered from the four quarters of the earth into their own promised land.

The blessed God has not called me to illustrate or defend Mr. Miller's views; but this I am constrained to acknowledge, that when the holy people come into the holy land, it is under the lead of David their king forever; and when antichrist is destroyed, it is done by the Lord coming in the clouds of heaven: and therefore, every proof and argument brought by the wise show that antichrist will fall, and the Jews will be restored, in 1843, is so far a proof of the correctness of Mr. Miller's views, that the world comes to an end in 1843; for Christ the Lord comes only the second time without sin unto salvation; comes only once more in the end of the world to raise and judge and rule over all nations in the resurrection of the dead; comes only once in the glory of his Father to give unto his saints their great reward, the inheritance promised to Abraham and to his seed of faith, and not his seed according to the flesh. I am sure for myself, that whenever Israel is restored, out of Zion will come the Deliver; and whenever antichrist is slain and cast into the lake of fire, the Judge of the whole earth will set on the throne of his glory. Therefore, as any man proves to conviction that the Jews will return and antichrist will perish in 1843, proves to my understanding the correctness of Mr. Miller's view in the date of this world's destruction; for I take the promise of the Jews' return to have been made to all believers in all ages; and to them it will be fulfilled to whom it has been made in person, and not to their children. Together with Abraham, Isaac, and Jacob they must rise from the dead to receive the thing promised, the true REST; the city that hath foundations; the better country, even an heavenly; the everlasting inheritance of the world to come.

I give my namesake the right hand, and assure him that as Abraham believed, so do his faithful seed, not in a Canaan under the curse, but in a heavenly Canaan: and I pray that heavenly may come, though this under the curse forever passes away. Yet how gloomy it makes some excellent people, to think of passing off this old world, with sin and death into the bargain, and receiving instead thereof the new heavens and new earth in which dwell righteousness, joy, and eternal life! They would seem to prefer to pull out weeds, and burn up bramble hedges, and contend with pain and difficulties, three-score years and ten, and then die leaving the same legacy to

their children, rather than to have a new earth in which neither sin nor its wages, nor changes ever can enter.

Mr. Scott's views of the millennium deserve respect for their wide diffusion over our country; but it should be known by all who adopt his views, or incline to do so, that they are of recent origin. That Dr. Daniel Whitby, whom Scott quotes to support them, is the first man on the records of history who gives an honorable name to their support. And that you may not take only my word for it, see and consider how becoming it would be in Mr. Scott, or any other commentator, to refer to the most ancient and approved authors in support of any point of doctrine on which Christians differ. The millennium is one on which they differ; and Mr. Scott ought to quote, and he has quoted, in support of his own peculiar views, the most ancient, honorable name which he could find. And that name is Daniel Whitby, D. D. who was born A. D. 1638 and died A. D. 1726. No learned and devout Christian found out and propounded the doctrine of a millennium in this world without the personal presence of the Lord in the resurrection of the dead, until Daniel Whitby. I have been at some pains to search out this matter, and I can truly say Mr. Scott is referring to that man, has done justice to the subject, so far as I have been able to learn. The primitive Christians believed no such doctrine as Whitby and Scott teach respecting the millennium: the Roman church in its apostacy or before, never received or taught this doctrine; the Reformers of the church disowned and condemned it, and also the fanatics without any honorable name, who began in the 16th century to circulate it. Daniel Whitby about the beginning of the eighteenth century gave it an honorable name, but truly I had rather follow Mr. Miller with the apostles, than Dr. Scott with only Dr. Whitby.

These are things new to my namesake, I dare say he ought to be allowed time to search them out before they are multiplied. Therefore, I pause for the present, with my wishes for a better acquaintance.

WARD.

Dec. 8th, 1840.

Bible Chronology

"A SUBSCRIBER," sent us several queries some months since, which were laid aside, and unintentionally neglected. Bro. M. has now given a full solution of his queries.

ED.

MILLER'S ANSWER TO QUERIES OF "A SUBSCRIBER;" CONCERNING DAILY SACRIFICE AND PAGAN ROME.

1. The question in Dan. viii. 13, is "How long shall be the vision?" Not how long shall the daily sacrifice, or pagan Rome be? Let me state a case to illustrate. Suppose, Mr. Editor, you write to me that you have employed an agent to go to Maine, and Halifax, and then to London, to procure subscribers for the "Signs of the Times." In my next letter I inquire of you, How long will your agent be gone, concerning his agency to London for the Signs of the Times? Your answer is ninety days. Now, would any man suppose that his agency would be in London ninety days; or would they suppose you included the whole tour? The latter, certainly. Precisely so is the question and answer in Daniel viii. 13, 14. The people of God are by the vision shown to be under the agency of the three kingdoms, the two first, Persia and Grecia are wholly pagans, the third is Rome: but Rome after she comes into power will continue pagan for a given time, then she will take away paganism and set up papacy, which will rule a certain time and then the kings will be the agents for a time and the vision end.

	Years,
1. Persia and Grecia pagan agents	299
Dan. viii. 1-8.	
2. Rome pagan agent, Dan. viii. 9-12	666
Rev. xiii and xvii. chapters.	
3. Ten horn's kingly agents, xi. 31. xii. 30.	30
Rev. xvii. 12.	
4. Papacy is the agent, Dan. vii. 25. xi. 32-39.	1260
Rev. xi. 2. xiii. 5, xvii. 4-8.	
5. Ten horns or kings agents, Da. xi. 40 to end 45	45
Rev. xvii. 16-18.	

Vision concerning pagan, papacy and ten kings as above divided, Daniel viii. 14. } 2300

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

BY WILLIAM MILLER. Corrected. See p. 18. 80

No.	Names of Patriarchs, Judges and Kings.	Age or Years	A. M.	B.C.	Proof Book	Chapter and Verse.	Remarks.
1	Creation,		1	4157	Genesis.	i. 2	
2	Adam,	130	130	4027	do	v. 3	
3	Seth,	105	235	3922	do	" 6	
4	Enos,	90	325	3832	do	" 9	
5	Cainan,	70	395	3762	do	" 12	
6	Mahalaleel,	65	460	3697	do	" 15	
7	Jared,	162	622	3535	do	" 18	
8	Enoch,	65	687	3470	do	" 21	
9	Methuselah,	187	874	3283	do	" 25	
10	Lamech,	182	1056	3101	do	" 28	
	Noah,	600	1656	2501	do	vii. 6	To the flood.
	The Flood,	1	1657	2500	do	viii. 13	
11	Shem,	2	1659	2498	do	xi. 10	
12	Arphaxed	35	1694	2463	do	" 12	
13	Salah,	30	1724	2433	do	" 14	
14	Heber,	34	1758	2399	do	" 16	
15	Peleg,	30	1788	2369	do	" 18	
16	Reu,	32	1820	2337	do	" 20	
17	Serug,	30	1850	2307	do	" 22	
18	Nahor,	229	1879	2278	do	" 24	
19	Terah's life,	205*	2084	2073	do	" 32	
20	Exode in Egypt, &c.,	30†	2514	1643	Exodus.	xii. 40, 41	
21	Sojourn in the wilderness,	40	2554	1603	Joshua.	v. 6	*The exode did not begin until Terah's death, then Abram left Haran and the exode began, as is clearly proved by Acts vii. 4
22	Joshua	25‡	2579	1578	do	xiv. 7. xx. 2. v. 29.	+Exode in Egypt from Abraham to the wilderness state.
1	Elders and Anarchy,§	18	2597	1560	Judges.	iii. 8	¶Joshua was a young man when he came out of Egypt, Exodus 33: 11, could not have been more than 45 years old then, 85 when he entered Canaan, 110 when he died, leaves 25 years.
2	Under Cushan, &c.,	8	2605	1552	Judges.	" 11	§Judges begins. See Judges 2: 7—15.
3	Othniel,	40	2645	1512	do	" 14	
4	Eglon,	18	2663	1494	do	" 30	
5	Ehud,	80	2743	1414	do	iv. 3	
6	Jabin,	20	2763	1394	do	v. 31	
7	Barak,	40	2803	1354	do	vi. 1	
8	Midianites,	7	2810	1347	do	vii. 28	
9	Gideon,	40	2850	1307	do	x. 2	This ends the Judges, 448 years, Acts 13: 20—also 8:
10	Abimelech,	3	2853	1304	do	x. 3	
11	Tola,	23	2876	1281	do	x. 8	
12	Jair,	22	2898	1259	do	x. 9	
13	Philistines,	18	2916	1241	do	x. 11	
14	Jeptah,	6	2922	1235	do	x. 14	
15	Ibzan,	7	2929	1228	do	x. 18	
16	Elon,	10	2939	1218	do	x. 21	
17	Abdon,	8	2947	1210	do	x. 42	
18	Philistines,	40	2987	1170	do	x. 47	
19	Eli,	40	3027	1130	1 Sam.	xiii. 1	
20	Samuel, the Prophet,	24†	3051	1106	do	iv. 18	
1	King Saul,	40	3091	1066	Acts.	vii. 2—17	
2	David,	40	3131	1026	2 Sam.	xiii. 21	
3	Solomon,	40	3171	986	1 Kings.	v. 4	
4	Rehoboam,	17	3188	969	2 Chron.	xi. 42	
5	Abijam,	3	3191	966	1 Kings.	xii. 13	
6	Asa,	41	3232	925	do	xv. 2	
7	Jehoshaphat,	25	3257	900	do	xxii. 10	
8	Jehoram,	5**	3262	895	2 Kings.	viii. 42	
9	Ahaziah,	1	3263	894	do	" 17	
10	His Mother,	6	3269	888	do	" 26	**Br. L. is right in the reign of J. 5 years.
11	Joash,	40	3309	848	do	x. 3, 4	
12	Amaziah,	29	3338	819	do	xii. 1	
	Interegnum,††	11	3349	808	do	xiii. 1	
13	Azariah,	52	3451	756	do	xv. 2	††The Chronicle is right in this thing. See 2d Kings, 14 and 15 chapters.
14	Jotham,	16	3417	740	do	" 33	
15	Ahaz,	16	3433	724	do	xvi. 2	
16	Hezekiah,	29	3462	695	do	xviii. 2	
17	Manasseh,	55	3517	640	do	xxi. 1	
18	Amon,	2	3519	638	do	" 19	
19	Josiah,	31	3550	607	do	xxii. 1	
20	Jehoaz, 3 Mo.	"	"	"	do	xxiii. 1	
21	Jehoiakim,	11	3561	596	do	xxiii. 31	
	The 70 years of captivity, begun here, ended 1 y. Cyrus,	70	3631	526	{ 2. Chr.	xxiv. 1, 2	
	Cyrus,	6	3637	520	Rol. vol. 1, p. 354	" 2	
	Cambyses,	7	3644	513	" " 366	" 33	
	Darius Hystaspes	36	3680	477	Rol. vol. 2 p. 9.	" "	
	Xerxes,	13	3693	464	" "	" 19	
	Artaxerxes Long.	7	3700	457	Ezra	vii. 10, 13	
	Birth of Christ,	457	4157		Ferguson's Astron.		
	Add present year,	1840	5997		Prideaux connect.		
	To 1843,	3	6000		See page 30 of this paper.		

From the Chronicle of the Church.

LIST OF SYMBOLICAL DREAMS AND VISIONS IN THE BIBLE.

Concluded from page 130.

14. Ezekiel's vision of the four cherubim, and of the four wheels, and of the throne of God above the cherubim, and of Jehovah giving him a roll of a book to eat, signified the inauguration of Ezekiel as a prophet, and his being commissioned to speak in the name of Jehovah. *Ezek. i. 1. iii. 14.*

15. Ezekiel's vision of the glory of the Lord departing from Jerusalem. The prophet is carried in vision to Jerusalem, and there shown the abominable idolatries of the Jews, against whom punishments are denounced. Those who sigh for these abominations are marked on their foreheads, signifying that they should be safe while the rest were destroyed; coals of fire from between the cherubim are scattered over the city, signifying that it should be burned; and the glory of the Lord finally departs from the city, signifying its desertion of God. *Ezek. viii. 1. xi. 25.*

16. Ezekiel's vision of the valley of dry bones, which at the command of God were covered with flesh and reanimated, signified that the Israelites should be restored to their own land, and become the people of God. *Ezek. xxxvii. 1—14.*

17. Ezekiel's vision of the new temple, and of the renovation of the Jewish state, and of the return of the glory of the Lord to the temple, signified that the Jews should again be under the divine protection. *Ezek. xl. 48.*

18. Nebuchadnezzar's dream of a great image of different materials, broken in pieces by a stone from the mountain. The image's head is of fine gold, signifying Babylon, of which Nebuchadnezzar was king; its breast and arms were of silver, its belly and thighs of brass, its legs of iron, signifying kingdoms that should succeed, of greater or less strength; the feet were part of iron and part of clay, signifying that its strength was divided; a stone breaks in pieces the whole image, signifying a kingdom which the God of heaven would finally set up, and which should destroy all other kingdoms. *Daniel ii.*

19. Nebuchadnezzar's dream of a great tree which was hewn down. A great tree is seen, signifying Nebuchadnezzar himself; this tree is cut down, and wet with the dew of heaven seven years, signifying that Nebuchadnezzar should be driven from among men, and be wet with the dew of heaven seven years; the stump, however, of the tree remains, signifying that Nebuchadnezzar should be established again in his kingdom. *Dan. iv.*

20. Daniel's vision of the four beasts. Four great beasts came up out of the sea, signifying four successive kingdoms, with greater or less strength; a little horn growth up on the last beast, which hath a mouth speaking great things against the Most High, signifying a power which should make war on the saints; the judgment sits, and the dominion is given to one like to a son of man, signifying that the dominion of this blasphemous power should be taken away, and an everlasting kingdom given to the saints. *Dan. vii.*

21. Daniel's vision of the ram and he-goat. He sees a ram with two horns, signifying the kingdom of the Medes and Persians; afterwards a he-goat from the west, which conquers the ram with two horns, signifying the king of Greece, who should conquer the kingdom of the Medes and Persians. This he-goat hath a great horn, signifying its first king; this horn being broken, four others came up towards the four

winds of heaven, signifying that after the death of Alexander the Great, his kingdom should be divided into four parts. A little horn finally arises, which sets itself up against God, but is finally destroyed, signifying Antiochus Epiphanes, who should vex the people of God. *Dan. viii.*

22. Amos' vision of the grasshoppers consuming the grass of the land, signified the destruction of Israel by their enemies. *Amos vii. 1—3.*

23. Amos' vision of a fire consuming the deep, signified the destruction of Israel by their enemies. *Amos vii. 4—6.*

24. Amos' vision of Jehovah with a plumb-line, signified that Jehovah would punish Israel with exactness according to their merits. *Amos vii. 7—9.*

25. Amos' vision of a basket of fruit which had been cut off and gathered in, signified that Israel should now be cut off. *Amos viii. 1—8.*

26. Amos' vision of Jehovah standing upon the altar, and commanding the posts of the temple to be smitten, signified the destruction of Israel. *Amos ix. 1—10.*

27. Zachariah's series of eight visions. *Zach. i. 7. vi. 8.*

(1.) His vision of post-horses which Jehovah sends throughout the earth, signifying that God is acquainted with the state of all the heathen, and will punish them. *Zach. i. 7—17.*

(2.) His vision of four horns and of four carpenters which cast them down, signifying that Jehovah would repress the kingdoms hostile to Israel in all the winds of heaven. *Zach. i. 18—21.*

(3.) His vision of a man with a measuring line in his hand, signifying that Jerusalem should be rebuilt. *Zach. ii.*

(4.) His vision of Joshua the high priest, who, notwithstanding the opposition of satan, is clothed with clean garments and a fair mitre, signifying that Joshua should be approved and protected of God. *Zach. iii.*

(5.) His vision of the golden candlestick with seven lamps, and of two olive trees by the side of it, signifying that the temple should be furnished with the necessary furniture, and that Joshua and Zerubabel were anointed by Jehovah. *Zach. iv.*

(6.) His vision of a flying roll that contained curses, entering into the house of the wicked, signifying that the wicked should be cut off. *Zach. v. 1—4.*

(7.) His vision of two women carrying an ephah of wickedness into the land of Shinar, signifying that the Jews were carried away captive into that country for their sins. *Zach. v. 5—11.*

(8.) His vision of four chariots which went to and fro through the earth, signifying Jehovah's knowledge of the concerns of all nations. *Zach. vi. 1—3.*

28. Peter's vision of the vessel let down from heaven, containing various animals which he was to eat without distinction, signified that the ceremonial law which consisted principally in such distinctions, was abolished, and that the way was now open for intercourse with the Gentiles. *Acts x. 1. xi. 18.*

29. St. John's series of five visions. (1.) In an earthly temple. (2.) At the entrance of heaven. (3.) On the sea shore. (4.) In the wilderness, and (5.) On a high mountain. *Rev. i. 22.*

These visions exhibit the fall of Jerusalem; signifying the destruction of Judaism; the fall of Rome, signifying the destruction of paganism; and the glory of the New Jerusalem, signifying the triumph of Christianity. They contain many subordinate symbols.

BIBLE READER'S REPLY TO MR. MILLER.

Concluded from page 131.

Mr. Miller asks "why does it say 'where also our Lord was crucified,' and answers, if Sodom and Egypt are used figuratively in the text, which the Bible reader must admit by his own exposition, then also must 'where our Lord was crucified,' be so used &c." In answering Mr. M's question Bible Reader would again enter his protest against the use of the word *figuratively* instead of the divine word "*spiritually*" in the text, as a *private* interpretation: nay more, as a perversion of the word, and truth of the Holy spirit, not less than a palpable *mistranslation* of the original, against which the whole aim of the article Mr. M. was reviewing, was directed, and from this divine position, Bible Reader, will not, cannot be moved, while 1 Cor. ii. 14 stands on the sacred page, and the Holy Ghost himself is not a figure. It is taking such liberties with the word of God, that has thrown darkness, doubt and misconception over the plainest prophecies. He would further respond to Mr. M's question "why 'where also our Lord was crucified,' was used" viz. 1st *To more exactly define the city where these two witnesses should be slain, that when the event takes place men may know it*, for God has magnified his word above all his name (Ps. cxxxviii.) These dead bodies shall lie in the street of the great city which the spirit in infinite wisdom saw reason to call Sodom, and Egypt, but that there might be no *guess work*, the spirit adds and explains "*where also, our Lord was crucified*" which it was well known was Jerusalem (See Luke. xiii. 33, and xxiv. 18, 19.) Because "nigh unto it," John. xix. 20. Though nearly 2000 miles from Rome or France. And more, when that great city the holy Jerusalem comes down from God out of heaven what prevents it actually embracing both Egypt and Sodom as then "there shall be no more sea," and its dimensions "1500 miles square" (see also Ps. lxxvii.) thus converting the *figures* of men, spite of their theorizing, into the literal words of the Holy Ghost. 2. The apostle John, inspired as was Paul, taught "not in the words which man's wisdom teacheth," but which the *Holy Ghost teacheth* and here, he only called Jerusalem by the same name the Holy Ghost had called it before. See Isa. chapters 1st and 19th. And well might Isaiah call Jerusalem Sodom, for there were Sodomites also residing there, whose houses were not removed until long after Isaiah prophesied (see 1 Kings xiv. 24 xv. 12, xxii. 46, 2 Kings xxiii. 7.)

3. That we might be lead to "*compare spiritual things with spiritual*" and thus see *all* that is revealed in the Bible on this subject, and believe it as little children, with simple though wondering *faith*. Read Ezk. xlvi. 4. "That our faith should not stand in the wisdom of men, but in the power of God."

5. And shall I add, to teach us that Jerusalem shall yet be warned by these "two witnesses where they shall testify in sackcloth, judged and overthrown like Sodom and Babylon, her fearful prototypes and exemplars?"

So much for the name *first* applied to these "dead bodies," but is it not said "and these are the two olive trees, and the two candlesticks standing before the God of the earth"? Does not this prove Mr. M's interpretation? I regret that the present article is already so long that I can hardly enter into this point. Let the Biblical students examine in their connexions

all those places where the expressions "olive trees," "candlesticks," "standing before the God of the earth" occur, and I think he will concur with me that they also designate two persons and tally with the interpretation we have given us by the spirit of the "two witnesses."

John was directed to rise and measure the temple—and the altar—and them that worship therein; the court he was to leave out, for it was to be given to the Gentiles to tread under foot 42 months. Notice that there is no allusion to the ark in this temple on the right and left of which the two cherubims stood, or the candlestick which stood over the altar and before the ark. Then why measure it seeing so many things were wanting? Answer, "to see if it was after the divinely proscribed pattern." See Ezk. xl. 4—8, xlvi. 10—compared with Ex. xxvii. 1. And why measure those that worship therein?" To see again if the ordinances of God were observed—See Ezk. xlvi. 9—15. Then says the voice to John "I will give unto my two witnesses, and they shall prophecy the same length of time the court is being trodden by the Gentiles &c. Now as there was no ark over which divine communications could be given, as of old, these two prophets would be God's oracle—and like the candlestick give light and direction to all who might enter it."—They are to be clothed with divine power, (see verse 6) they would enforce God's laws, statutes, and ordinances—comfort—direct—or warn the people, especially the Jews, against the rising power of anti-Christ—the setting up of the abomination of desolation (compare Dan. xi. 7 and 36 with 2 Thes. ii. and Rev. xiii. 5) until they shall have finished their testimony with their lives—and notice that no sooner are these two witnesses slain—raised—and enter heaven, than the third and last woe cometh quickly, and the temple of God in heaven is opened, and there was seen in his temple the ark of his testament, verse 19. The whole scenery and phraseology of this chapter is Jewish, indicative one would think of the locality of the prophecy of these olive trees and candlesticks to Jerusalem. Let us see if the language of the Bible will not justify the interpretation of "these two olive trees, &c. to mean persons rather than the Scriptures. 1. The posts of door of the temple were of olive tree," 1. Kings. vi. 33. 2. the side posts and the doors of the oracle, were olive tree, 1. King vi. 31. 3. The two cherubim over the right and left of the ark were made of olive tree, vi. 23. "God called thy name (Judah and Jerusalem) a green olive tree, Jer. xi. 5, "I am like a green olive tree in the house of God." Ps. lxi. 6. In Rom. xi. we read of an olive tree from which some branches (doubtless persons) were broken off through unbelief, and into which Gentiles are grafted." And lastly, in Zech. iv. this answer is given to the question "what are these two olive trees upon the right of the candlestick and upon the left thereof which empty the golden oil out of themselves?" "Then said he unto me, these are the two anointed ones that stand by the Lord of the whole earth," Does not this like two persons, rather than the Scriptures? In chapter iii. we read "and he (the Lord) spake unto those that stood before him, saying take away the filthy garments from Joshua (the high priest) &c. "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, if thou wilt walk in my ways, and if thou wilt keep my charge, then shalt thou also judge my house, I shall also keep my courts, and I will give thee places to walk among these that stand by," no doubt alluding to

the two anointed ones that stand by the Lord of the whole earth," introduced in the next chapter as the two olive trees.

But they are also called "the two candlesticks." *Luchnia* is the word here used, and is translated a stand, for a candle or a candlestick. *Luchnos*, means a candle, lamp, or light, and is applied to a person. "John was a burning and a shining light." Now the light, and the lamp stand, or the candle and the candlestick are here united in these two witnesses, as the spirit calls them his "two olive trees or sons of oil, and his two candlesticks or lamp stands," containing the oil. And when they shall prophecy 1260 days, they, like John, will be burning shining lights. 2. The Holy Spirit has revealed to us, Rev. i. 20, that "candlesticks are churches" which we know are composed of persons, and I can even believe that when these two witnesses shall prophecy, they shall be, if not the only representations, certainly the only surviving prophetic representatives of the churches: for it is revealed "that it will be given to the beast that kills them, though he continue only 42 months, to make war upon the saints and to overcome them, and power was given him over all kindreds, and tongues, and nations, and all that dwell upon the earth shall worship him, whose names are not written in the book of life," xiii. 7. Our blessed Lord has compared that time to the times of Noah, and Lot, and more, he has proposed the startling question "when the son of man cometh shall he find faith on the earth?"

The reader can now judge whether we have misinterpreted this 8th verse of Rev. xi. in applying it to two persons, and that these dead bodies, belong to "two witnesses," "two prophets." He can also ponder the momentously practical question. "Have they yet prophesied in sackcloth 1260 days?" or is this chapter fulfilled or unfulfilled prophecy. As to who those "two witnesses" are?—and what power kills them? We may hereafter show the opinion of a

BIBLE READER.

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VOL. I.



THE TIMES COMING OF CHRIST.

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.

BOSTON, JANUARY 1, 1841.

NO. 19.

SIGNS OF THE TIMES.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

BOSTON, JANUARY 1, 1841.

LIFE'S CALLING.

MINISTERS OF JESUS—CHRISTIAN PROFESSORS—UNCONVERTED SINNERS.

"No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne."

In view of the sentiment above expressed, how do all, except everlasting things, sink into insignificance. Who that believes it, will not be influenced more or less by the solemn truth, "We must all appear before the judgment seat of Christ."

MINISTER OF JESUS,—can you look upon your flock over which the Holy Ghost has made you overseer, and remember you and they are hastening to judgment and eternity, and not set up on them with the most vehement exhortations to flee from the wrath to come? Can you be clear by doing this from the sacred desk, only, and not also from house to house, individually, closely, perseveringly, and with all earnestness! It is the work to which you have professedly devoted your life: and the everlasting interests of those deathless beings are entrusted to your care. What is present ease, sensual gratification, temporal wealth, worldly honor or fame, if to gain all the world can afford of each, so much as one of those deathless beings perish, as the price? Perish! O dreadful thought! And to perish too, through the neglect of his WATCHMAN! And that neglect for a mere momentary gratification! What shall the Lord of that servant do when he cometh? Can he do less than, "cut him asunder?" Can we wonder then at the declaration of the apostle, "Knowing the terrors of the Lord we persuade men?"

On the other hand, what is a whole life of toil and care, anxiety and watchful prayer, pain and persecution, hunger and thirst, poverty and reproach, or even death itself in its most horrid form, if the result be the salvation of one immortal being who would not otherwise be saved? Think, O think, of an immortal being, saved unto eternal life! SERVANT OF JESUS, can you find "room for mirth or trifling here," while so many are straggling the broad road to destruction, with none to care for their souls? Think again,

"You watch for souls, for whom the Lord Did heavenly bliss forego!
For souls which must forever live,
In rapture or in woe:
And to the great tribunal haste
The account to render there."

Are these things so? How is it, then, that there are so many worldly minded ministers who are more taken up with the trifles of time, than with the momentous realities of judgment and eternity? nay, what can a worldly minded minister think of himself while entrusted with the everlasting interests of men, and yet pursuing his worldly schemes at the expense of those interests. We cannot wonder that the tremendous truth of a judgment near, should be unpalatable to such men. It would be far more congenial with their feelings and pursuits to believe, "My Lord delayeth his coming," or that "the judgment is in the far distant future." But the day of the Lord will come, and that speedily. Blessed is that servant whom his Lord, when he cometh, shall find watching.

CHRISTIAN PROFESSOR,—You profess to have put on the Lord Jesus Christ: but remember, "If any man have not the spirit of Christ he is none of his." Again "If any man says that he is Christ's, he ought himself also so to walk, even as he walked." And it is only while we exhibit Christ's spirit that we either give to others or have ourselves a good evidence of being his.

What then was the spirit of Christ? It was a spirit of love toward the wretched and perishing. He left all his glory behind, to humble himself, suffer and die for sinners; that they might not perish but have everlasting life. And shall we call ourselves Christians, the disciples of this Jesus, while we in fact do not and are not willing to make any sacrifice for the salvation of those for whom the Redeemer died? Have you spoken to that friend or neighbor of yours, with whom you daily converse in the merest trifles, respecting the awful subjects of HEAVEN and HELL, of JUDGMENT and ETERNITY? Have you prayed and wept over that unconverted parent, brother, sister, child, or it may be, husband or wife? Have you spoken to them of their danger? If you saw any one of them in danger of losing five dollars, or even less, would you not hasten to tell them, and proclaim it aloud in their hearing? And yet can you believe their eternal interests all in jeopardy while they are insensible, without making the most strenuous efforts to pull them out of the fire?

This is an employment worthy the holy profession you have made; and should constitute the great and all absorbing business of life, with every disciple of Jesus Christ. Especially if convinced that the judge is even now at the door how contemptible should all worldly pleasure appear, and how vastly important everlasting things.

UNCONVERTED SINNER,—This is your working day. But when once the master of the house is risen up and shut to the door, it will all be over. Your sins have separated between you and your God, and unless removed they must ruin you forever. Do you ask what you can do? I reply, cease from sin, repent and believe on the LORD JESUS CHRIST, and you shall be saved. Do not imagine you will ever be any better by any process you can pursue, until you believe in Christ as your Savior, and through his merits that God can be just and yet be your justifier. It is the only way to pardon and salvation. This is the gospel message, but "he that believeth not shall be DAMNED!"

Why, then, if salvation is so important and the time so short in which you may secure it, can you find time to attend to every thing else rather than to this great work? "The time is fulfilled, the kingdom of God is at hand; Repent ye and believe the gospel."

"No matter which your thoughts employ
A moment's misery, or joy,
But O, when both shall end,
Where shall you find your destined place,
Shall you your everlasting days
With fiends or angels spend?" L.

THE SECOND ADVENT JUST AT HAND.

No. I.

Our Lord himself: when on earth, was questioned on this subject as follows: When shall these things be, and what shall be the sign of thy coming, and of the end of the world? Although some have spiritualized these words more or less, into an inquiry concerning worldly things already long passed by, they will now be considered as meaning literally what they express; or as an inquiring concerning the time, and signs of Christ's own real "coming and of the end of the world." In answer to this solemn question, Christ did not show the length of time reaching to the great events of his final coming; yet he did foretel various positive signs of its near approach, by which the latter saints were required to "know that it is near, even at the doors." These signs are substantially the same both in the Old and New Testaments.

Some of them were such as should be seen by the natural eye, as "fearful sights and great signs from heaven;" while others were to be rather of a moral aspect, requiring more the exercise of faith in beholding, or understanding them as signs. Whether we are agreed or not, in fixing upon a particular time for the second advent, we may with great propriety be agreed, on beholding its present fulfilled and fulfilling preceding signs, that it is proper for us now earnestly to look for the great event actually to come, even, within one year; or should it be longer delayed, to look for it at hand continually, with earnest expectation till it come. Some of these signs of the advent specially near, will now be briefly noticed.

2. Pet. iii: 3, 4. "Knowing this first, that there shall come in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

However others may construe this prophecy of Peter and the former "prophets," it will now be taken literally, in all its parts, allowing "the last days," here to mean "the last days," including even the very last day. In showing that this prophecy of the very last day specially at hand, is now actually fulfilling, I appeal at once, to those who of late are becoming familiar with the discussion of this subject, and to those who believing the advent nigh, have said most about it. All such persons know, as in my own case, that whenever Christ's 2d coming is said to be at hand, according to its present fulfilling prophetic signs, it is sure to be answered by many, both within and without the church, substantially as in this prophecy, "Where is the promise of his coming? for all things continue as they were," &c. And though we tell them of repeated prophesies of the day at hand, now and of late for the first time fulfilled and fulfilling, they are still bold in scoffing at the sentiment, affirming that the events brought forward as signs, are no signs at all, not foretold in prophecy, and nothing more than what has been "from the beginning," &c. And thus, according to Peter and others of "the prophets," it is to continue with "scoffers" till the very last day.

Mat. xxiv. 4, 5, 24, "Take heed that no man deceive you; For many shall come in my name saying, I am Christ, and shall deceive many. If it were possible, they shall deceive the very elect." This is the first part of Christ's answer to his disciple's inquiry for "the sign" of his own coming and of the end of the world; and not, as has been said, of "the end of the Jewish dispensation," &c. As did Christ, so should we understand the disciples' question, literally. Understanding, then, this foretold great deception to be concerning Christ's literal "coming," at "the end of the world," and as a positive sign of the end "nigh at hand," we may seem con-

strained, from its present special fulfilment, to consider "the end" now, in all respects very near. It is not however to be expected, that those still most deceived on this subject, should be first in discovering the deception. But if it be found true, that the scriptures foretold no temporal millennium before Christ's coming himself, and if indeed, the signs are nearly fulfilled and his coming is even at the door, how strangely has almost the whole church been "deceived" for the century past, with the human traditions, that his own coming is more than a thousand years off. And if it be true, as Paul and Peter affirmed, or their preaching the coming of the Lord—the resurrection—the Day of judgment, &c. &c. that all the "prophets since the world began," had "foretold" the same things, (Acts. xxvi: 22, 23, & iii 20, 21,) then how astonishingly have multitudes of the church been "deceived," in being made to believe, as they have that "the Old Testament foretells nothing of the day of judgment, or of a future state." And how strangely, too, are "many," "deceived," still into the belief that Christ's own descriptions of his second coming, both in the Evangelists and Revelation, are rather a figurative prophecy of wars and fightings of mere flesh and blood. Let us, then, no longer be thus grossly deceived in this matter, but rather look for the Lord at hand. J.

CHRIST SECOND COMING AT HAND:

WITHOUT A PREVIOUS MILLENNIUM. No. I.

The doctrine of a temporal Millennium, or spiritual reign of Christ with his saints in this world, a thousand years at least, before his final coming in his kingdom, to reign with them gloriously and forever, has been, and is still, apparently the greatest of all barriers in the way of spreading the gospel of this kingdom already at hand. This flattering millennium theory, though now very common in the church, is, according to ecclesiastical history, and the established creeds of the churches, of very modern origin, and mostly the creature of the century now passed. It has not as yet found its way into the established creed of any Christian denomination, but has been rather, as it appears purposely excluded therefrom and repudiated in all such established creeds, as will be found on due examination. Without occupying time now to answer the leading popular agreements in favor of this temporal millennium, which puts so "far off" "the glorious appearing of the great God and Savior Jesus Christ," I will proceed more directly to the presentation of some of the numerous scripture passages, which, according to their several connections and according to "the first principles of the oracles of God," appear to settle this question, and to show positively and conclusively, that no such millennium, or rest for the church, is to be expected, in this "present evil world," or previous to Christ's

coming himself with his whole kingdom to reign gloriously, universally and forever. And if this point shall be satisfactorily established, then surely, all classes of believers in Christ's coming again at the resurrection of the dead, will naturally look for the glorious event, "at hand," rather than a thousand years off.

Isa. vi. 11, "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses be without man, and the land be utterly desolate.

This is a part of Isaiah's vision on having his lips touched with "a live coal from off the heavenly "altar," which shows plainly, if it shows any thing, that the purified lips of the Lord's faithful prophets or ministers, must continue to preach the word of the Lord to an unconverted world, as long as there shall be inhabitants in "cities," or in "the land," or men dwelling in "houses;" or, as the passage expresses it, "Until the cities be wasted without inhabitant," and the houses be without man, and the land be utterly desolate." Most surely, this event can never come till Christ's "coming and the end of the world;" for until then, according to the prophecies generally, the "cities" and "the land" and "the houses" will be occupied with "inhabitants" and "men." Of course, if the gospel must continue to be preached by the watchmen of Israel to the unconverted, till the very end of the world, we cannot consistently expect the world converted to christianity, and a thousand years' rest, or ceasing of the church and her prophets from such a preaching of the gospel to take place during the very period of God's commanding it to be done.

Mat. xxviii. 19, 20, "Go ye therefore, and teach all nations,—and lo I am with you always, even unto the end of the world."

This is as it were a repetition of the preceding prophecy, and shows most clearly, that the ministers of Christ and his church must preach his gospel to unconverted sinners, precisely as long as he pledged them his presence in doing it; or "Alway, even unto the end of the world." Accordingly the wicked are not to be all converted, while to the end of the world, gospel repentance must be preached to them; neither can the church enjoy her rest from this commanded labor, to reign with Christ, till at "the end of the world," now at hand; this work will be finished, when truly "they shall reign" with him glorious and "forever and ever" in the then "new created earth," (lxv; 17, 18. Rev. v. 10, xxi. 1—4. xxii. 5.)

Mat. x. 23. "But when they persecute you [for preaching the gospel,] in this city, flee ye into another, [to do it.] for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come."

This passage is a part of the holy commission given by Christ, to the apostles and their successors, to preach his gospel in all the world; and like the preceding two passages, it shows that the work must continue to be done, in the

midst of persecution, till "the end of the world," or that it will not be done in going "over the cities of Israel," or places to be conquered by Israel, or the saints, "till the Son of man be come." At that time of course the blessed saints will "rest from their labors," "their works" shall "follow them," and they will all reign with Christ, in a Millennium to be glorious and eternal. J.

SEARCH THE SCRIPTURES.

The importance of this duty must be obvious to all who believe the Bible to be a revelation from heaven. And it is matter of devout gratitude to God that so much attention is paid to this subject. Bible classes are formed in almost every place for purposes of mutual consultation on the HOLY SCRIPTURES. But might not these exercises be rendered more deeply interesting and profitable than they usually are? One great disadvantage under which biblical students have labored, is the want of suitable manuals of instruction. Books prepared for the assistance of Bible classes, as well as Commentaries, almost universally stumble at the very threshold of the work of exposition, by the erroneous views they inculcate respecting the promises of God to the patriarchs, their nature and duration: the nature of the kingdom of God, and the time of its establishment; the nature and theatre of a future state of existence. On all these points and some others, the most gross obscurity prevails, in nearly all the standard works of the age.

Stumbling thus, at the very threshold of the glorious temple of Divine Truth, it is not to be expected that their subsequent progress will be of the most desirable character, or that they will be able to present a very symmetrical view of the splendid building. The result is as might be expected, darkness and obscurity pervade the whole community on these points.

In view of these considerations perhaps it may not be amiss to suggest to those who believe in the doctrine of the "the kingdom of heaven at hand," the propriety of organizing themselves into classes, with that subject directly before them as a leading star, in the study of the Bible.

There are sufficient helps now at hand, to be had at 204 Hanover St. (See advertisement in the Signs of the Times,) to enable any class to pursue their biblical studies profitably and successfully. Could the friends and believers of the doctrine do their neighbors a greater service than to begin such classes and invite their friends to meet with them for the investigation of this great question? Perhaps at first you may meet with discouragements, but persevere and good will result. BRETHREN, WHO WILL SET THE EXAMPLE?

L.

THE ANTIQUITY OF THE SECOND ADVENT NEAR.

I have this moment finished the reading of an article on this subject in a Vermont paper, (The Witness, of Nov. 13.) which interests me, in that it boldly sets forth a sentiment, which may

be found lurking in many hearts: *to wit*, that a hope cherished by the apostles, and by them soon expected to be realized, is not a proper hope for us to cherish, and for us to expect soon to realize; because *experience* of 1800 years is enough to prove it to be a false hope, an *ignis fatuus*, which no man in his senses can pursue and fondly cherish.

The Witness says: "If each succeeding generation of the church from the apostles to the [present time] have looked for the second coming so near at hand, then every generation but one has been deceived:" and the Witness thinks an Almanac for 1840 might with as much propriety be recommended for sale, because it had been much used and esteemed twenty years ago, as to recommend the doctrine of the second advent near by a reference to apostolic and primitive faith.

I am glad to meet this sentiment; for it has a plausible aspect which confounds some of the wise, and deceives many. The wise, the learned, the honest Gibbon is of the same sentiment with the Witness: and philosophy so called will confirm the opinion, that any doctrine which ages have cherished each within its own limits, must of necessity be a false doctrine, or, at best, a delusive doctrine, unworthy of our confidence. Such is the esteem some entertain for the doctrine of the second advent near. As if eternity does not admit of points of time two thousand years in extent, only visible to faith; while we have ocular demonstration that the infinity of space admits of points of place, above 800 millions of miles in diameter, scarcely visible to the eye. The holy and blessed God is able to show us finite mortals works of his hands so remote, that the diameter of the earth's orbit around the sun, is a mere point in space, in comparison with their distance; and a thousand millions of miles is to their infinite distance, as nothing. O Fool! to say that with Him whose works are so infinitely extended, eternity must be limited, so that two thousand years is experience enough to prove the delusion of His promise; and a few generations of men are sufficient to convict His holy apostles of mistaking the times; and to satisfy the wise at this day of the propriety of their departing from His counsel, and from the example of the primitive church! The mighty

God who weighs the mountains in a balance, who takes up the isles as a very little thing, who regards the nations as the dust of the balance, who stretches out the heavens as a curtain, who marshalls their innumerable hosts and calls every star by its name, who slings the moon around the earth by invisible cords, the earth about the sun, and the sun with all its train around the centre of the cluster of the milky way: He can speak to his creature man of two thousand year's time, as very short. The sun in the heavens has moved in that time on his great circuit many thousand miles every hour, without having

very sensibly receded from one portion of the heavens, or approached the other. The stars that are left behind, and lost to view in that 2000 years are few in number, and those our solar system is hastening unto, have but a small increase; and the 2000 years may be less to the whole time of the sun's circuit, than two days to the earth's circuit round the sun. And the mighty God is likewise able to announce the near approach of the Sun of Righteousness, and to require the apostles to believe and proclaim it, and the ages and generations from their time to this, and also to fulfil all his word, though many sleep in death yet, before his glorious appearing.

We are but children in knowledge; and it becomes us to believe implicitly what our Heavenly Father tells us. When we first learned that the earth was round, we supposed in our simplicity that it was a round *plane*. When attempts were made to enlighten the infant mind into the knowledge that the earth is a globe, inhabited beneath, and all around, what child ever failed to know better; it being self-evident to children, that men cannot live in the antipodes, and walk and do business, because they must inevitably fall off and be lost,

The mysteries of the upper world, and the world to come, are greater to the profoundest scholar, and to the highest human intellect, than the things of time and of this world are to little children, eager to learn, sharp to inquire, and quick to discern. But their folly in disputing with their fathers, and contradicting their venerable teachers, is incomparably less than that of the man who sets up the experience of the world to refute the word of the world's Maker. If the child cannot believe the earth is a globe inhabited all around, it is due to his teacher to submit to the wisdom of age, and to restrain his spirit of unbelief, before his elders. No less is it due to the word of God, and the teachings and example of the apostles, to hearken to what they say; and, if any word or doctrine of theirs seem to contradict our common sense, it becomes us to be humble before God, to consider that we are babes in knowledge the great Newton himself being in his own esteem a child, playing with pebbles on the shores of knowledge, while the great ocean of knowledge stretches out of his sight.

But the objector says: If the event *was* at hand in the apostle's days, common sense, reason, manhood, and philosophy cry out upon him who think it has not come already to pass.

Reason, philosophy, manhood, and common sense, do no such thing. They admit and approve in the eternal world, even its visible operations, of paradoxes greater than this. To the extremities of this world the passage of light in this world is instantaneous. It is only by observation of the eclipses that we learn the measure of its flight; and by following on to know, we learn that stars are visible to the telescope at a distance so remote their light has been longer

in coming to us, than this world has had a being: that is—a thing instantaneous on the earth, is above six thousand years in heaven. And the great and incomprehensible One, who made all these things on earth, and made the light to traverse his realms with messages of his glory to multitudes of his creatures from the infinite regions of space, (which messages *time* has not been long enough for *light* to bear through the universe,) is faithful and true to his word, and will fulfil it to the letter, notwithstanding he promised eighteen centuries ago to come quickly, and has not appeared yet: notwithstanding men do scoff at the doctrine, and ask in the words of his prophet "Where is the promise of his coming?"

The Almanac of heaven is made up of signs and seasons and cycles imperfectly known to man. And when it records the sign of the coming of the Son of Man, in language to make every reader of the Almanac, in every age and generation, look out for the day of judgment and righteous retribution, it mercifully regards the infirmity of his nature, to neglect what comes not within the reach of his own time and arm; and urges him by the very highest motive to sanctification, if he will receive it; at the same time, no delusion is practised, for the dead realize what the living reject; and soon the quick and dead will together prove the accuracy of his promise, "Behold I come quickly!"

These considerations and others, which the fertile Witness can readily suggest, will be sufficient, I hope, to remove from his mind all doubt of sincerity on the part of one member of the Conference, who does not refuse to own his faith in the Lord's coming near, ever at the hazard of being called a "Millerite," a name honored, but not deserved by

WARD.

HILKIAH AND THE LAW.

It is sometimes demanded with great assurance to know how the doctrine of the second advent near has been concealed from the great body of the regular and settled ministry of all denominations, if it be indeed the word of God? The answer is with the Omnipotent Ruler; but certain facts are known to men, worthy of remembrance by all who make the above question.

Israel was chosen to keep the oracles of the Most High, written by his servant Moses; yet Israel both departed from the obedience of the law, and lost the very book containing it. When Solomon built the temple and consecrated it, and the glory of the Lord filled the house: who would have believed that under one of his successors, it should be said while repairing the same house: "I have found the book of the law in the house of the Lord" and they carried it to king Josiah, and when he "heard the words of the law, he rent his clothes;"—"for great is the wrath of the Lord that is poured out upon us, because our Fathers have not kept the word of the Lord, to do after all that is written in this book." 2 Chron. xxiv. 19, 21.

It is as easy for the regular and settled ministry to forget and to forsake the doctrine of the apostles, as it was for the son of Aaron and of Levi to forget and absolutely to lose the copy of the law of Moses. The clergy have no warranty against this failure on their part, any more than the Levitical priesthood had against that failure on their part.

Again, the Gospel warns us of a falling away, an apostacy: and we have seen that, in which images, and pictures, and relics, and the departed spirits have been universally worshipped by the great body of the followers of the Lamb;—the preachers of the gospel being themselves the apostates, leading the people into idolatry, and maintaining them in it, against the law of the emperor, and the right arm of the civil power. (See the history of Gregory II and III. A. D. 730 to 750.)

It is easier to believe the Clergy of the 19th century may be left to fall into this error, and to forsake the hope of the Lord's appearing, than it would have been in the early ages to believe, that church would become universally idolatrous under the instructions of the Gospel Ministry.

Therefore, let the inquirer be slow to distrust the Bible, and quick to distrust himself; be patient with transgressors and faithful himself to follow the Lamb whithersoever he goes. W.

SKETCHES, NO. I.

BRO. HINES.—I have latterly had my mind somewhat exercised on the evidence of analogy, as connected with the "kingdom at hand." Evidently one characteristic trait of the divine government is to typify or pre-represent, some of the distinguishing peculiarities of the subsequent dispensation by that which precedes it. Thus, the Christian dispensation was typified by the Jewish. Would my proposed limits allow, and did I think it necessary I would draw a parallel; but as it is, one item for illustration must suffice.

It is a notorious fact, that the Jewish nation on the occasion of Christ's first advent, wholly misapprehended the character of his kingdom and coming. They supposed that when the Messiah should come, he would establish an earthly kingdom, subdue all nations to them, and they possess universal empire. But how were their hopes disappointed! And now what are the hopes of the Christian world, as a general thing? They are expecting a spiritual coming and reign of Christ, when he will establish universal peace and prosperity, and subdue the whole world to the church militant. And is there a doubt but what they will be as sadly disappointed as were the Jews? Unless the law of analogy may be violated, these cannot be.

What an analogy there is between the state of the world now, and just preceding Christ's first coming. It is certainly an item which Christians should not overlook. Speaking of this same subject, President Edwards has remarked, that, "God in his providence now seems to be acting over again the same part which he did a little before Christ came." The age wherein Christ came into the world, was an age wherein learning greatly prevailed, and was at a greater height than ever it had been before; and yet wickedness never prevailed more than

then. So now, learning is at a great height at this day in the world, far beyond what it was in the age when Christ appeared; and now the world, by their learning and wisdom, do not know God. They are miserably deluded; stumble and fall in matters of religion, as in midnight darkness. Trusting to their learning, they grope in the daytime as in the night; run into all manner of corrupt opinions and pernicious and foolish errors. They scorn to submit their reason to divine revelation, to believe any thing above their comprehension; and so being wise in their own eyes, they become fools." History of Redemption, page 325.

Let such as think they stand, take heed lest they fall. Blessed is that servant, who when his Master cometh shall be found watching.

L. D. FLEMING.

Portland, 1840.

EXTRACT OF COOK'S REPLY TO WHITTEMORE.

2 Thess. i. 6—9.

Your only objection to our interpretation of 2 Thess. i. 6—9, is that it does not refer to the final coming of Christ. When you will show that all the circumstances here brought out meet in any other coming of Christ, you will have some ground for denying that this refers to his final coming. The coming of Christ here spoken of, is one in which he will recompense tribulation, to the troublers of the church—when he shall be revealed from heaven in flaming fire—when he shall come to take vengeance on them that know not God—when his coming shall be attended with his mighty angels—when he shall punish men with everlasting destruction—when he shall come to be glorified of his saints.

It is common for Universalist writers, to make this text speak of Christ's coming to destroy Jerusalem. And as you give it no other reference, we suppose that is your way of evasion. But we have one or two difficulties in the way of such an interpretation,—The Jews are not mentioned in the whole epistle. Then there is no evidence that at the time of the writing of this epistle, the Thessalonians experienced their persecutions mainly from the Jews. It is far from being probable that a little handful of Jews in that province so distant from Palestine, afforded the church so much annoyance as to receive such a notice in this epistle, as their persecutors. And then the assumption that the Christians in all parts of the world were to receive such a glorious rest, when Jerusalem should be destroyed—that that event was followed by a grand and eternal jubilee to the church in every province, is glaringly contrary to fact. We look in vain to the history of that age, for any such luminous days to the church, as seem to figure in your fancy. It is certain that only sixteen years before the destruction of Jerusalem, Nero commenced his infernal persecutions, which spread as far as the Roman power, and lasted as long as his life which ended only two years before that event. And only eleven years after that event Domitian, whose hostility was second only to Nero's assumed the imperial power. And surely, nothing took place in the interval answering to the description of the text. Another difficulty; It was a rest with us—with Paul, who was dead long before Jerusalem was destroyed.

And so in the ordinary course of nature, a considerable portion of Thessalonians must have been dead also. All then that you have

said on the contrary notwithstanding, the church may look forward to that rest which remaineth for the people of God, and the wicked be assured of an everlasting destruction from the presence of the Lord and the glory of his power, ministered by the same hand that consummates the rest of the righteous.

SIGNS OF THE TIMES.

BOSTON, JANUARY 1, 1841.

"We spend our years as a tale that is told."

Another year has rolled into eternity. It has passed away swiftly, and is gone. It has been an eventful year, in the religious and political world. And while we are observing the outward "signs of the times," relating to the revolutions of the nations of the earth, and, also, in the scattered and unsettled condition of the church, it becomes us as the disciples of Christ, who believe his advent near, to look within ourselves and examine our hope, our faith, and the state of our affections. We should enter into judgment with ourselves—we should not spare; but do the work faithfully. Our prayer should be: "Lord search me and try me, and see if there be any evil way in me, and lead me in the way everlasting." Now is the time to do this work, it must not be deferred, no not for an hour. Time is short. And knowing the times in which we live, the vast amount of work that is to be done, the number of the faithful being very small, we should all come up to the work with pure hearts, and clean hands, having the fullest assurance of God's approbation and blessing.

The saints expecting the advent of the Lord, have two great objects before them. The first relates to themselves. It is to have their lamps trimmed and burning. To be ready at all times, and under all circumstances for the return of their Lord. To keep themselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life. To watch, wait, and look for the blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ. This is the duty, and the chief business of a servant of Christ. And now that the coming of the Lord draweth nigh, and is even at the doors, without any doubt, (to the believers in prophetic times,) we should lift up our heads and rejoice, for our redemption truly draweth nigh.

Then:

Awake, ye saints, and raise your eyes,
And raise your voices high;
Awake and praise that sovereign love
That shows salvation nigh.
On all the wings of time it flies;
Each moment brings it near;
Then welcome each declining day!
Welcome each closing year!
Not many years their round shall run
Not many mornings rise,
Ere all its glories stand revealed
To our admiring eyes."

But there is another object which is deeply impressed upon the christian heart; it is the salvation of the guilty, and the lost. They cannot endure to see the destruction of their kindred. Hence it is their business to let their light shine, that such may see their good works and thus be led to glorify God. With our example, we must add the voice of warning, entreaty, and expostulation. We must give the "midnight cry," behold the bridegroom cometh. If we have the spirit of the Master, we shall. We shall also pray them in Christ's stead to be reconciled to God. Are any of us looking for the glorious hope of heavenly and eternal blessedness for ourselves, while we are neglectful of the interests and salvation of perishing sinners with whom we daily associate? Do not let us deceive ourselves—We cannot claim the name of a christian! Such are the "Mistaken souls that dream of heaven;" but must perish with the enemies of God. Then, if we would escape such a doom, let us awake to righteousness, and sin not. Let us prove that we are of Christ, by being Christlike, and particularly in reference to the salvation of our perishing race. Let us leave no means untried that christian love can devise for their salvation.

REV. MR. KIRK AND THE GOSPEL.

This valuable servant of our Lord is ministering in the Park Street Church with great acceptance to the reflecting of

every communion, who gather to the sound of his voice in multitudes. His power is in the word he speaks: the word of the Most High sensibly delivered. He has no flights of fancy, and few pictures of the imagination, except to illustrate the working of holy truth, in which he is exceedingly successful; and to show the reasonableness of the divine economy in relation to sinful men, in which he carries his hearers along with him often times against the current of their sectarian prejudices. His speech is fluent, his voice is round and distinct, his action is easy and graceful and dignified; and without excelling in any one particular, to make him an object of distinction for that particular, he is well furnished in all points, and his eminence lies in the well proportioned mixture of all into one, uniting a chaste style with sound piety, in the light of revelation and of common sense.

It was well said by a brother of his respecting the sermon on Phil. iii: 20, 21, "For our conversation is in heaven, from whom also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body," &c. He lowered the subject by bringing it down in constant illustrations of earth:—not, I would add, that fault is found with making exalted truth plain to the common mind: but that he seemed to look less toward the heaven, and the Lord's coming, and the change of our vile bodies, consequent thereon, than the subject seemed to require: especially, seeing that he began with a distinct enunciation of the duty of the Christian to follow the example of the apostles in looking for the Lord's coming, notwithstanding he feared some men were making an evil use of the holy doctrine. It was this fear indulged against the spirit of his own mind, which led Mr. K. into the course which his Rev. Brother thought justly of, that it was below the natural height of his theme: and others also observed, and thought it might have been remedied by a frequent recurrence to the fact, that the apostle looked for the Savior, and a change of the body at the time of his advent to fit him for communion with the saints, with whom in heaven his conversation was, even while in this vile body.

This is not said out of disrespect to Mr. K. on any side; but only to show the value and importance of the doctrine of the Lord's coming, alike by the word of the text, by the confession of the preacher, and by the failure of the preacher to insist on it, lest he should himself also be subject to the reproof of making a bad use of it. More courage on this point would have more honored the Master and his word: for, sad, and true it is, that from the first opening of his subject, the preacher departed from this high and holy hope, and not again in the shape of "looking for the Savior" did he once return to it.

While speaking of this matter, it is interesting to note, that on the next day, Monday 14th Dec. Mr. K. in a sermon to professors of religion was showing the necessity of breaking often the ties of earthly love, and of making discord in a family by the avowal of a faith in the Lord Jesus Christ, which a sister or a brother, a husband or a wife, a father or a child could not patiently endure: and he refreshed his hearers with the words of the Master: "I came not to send peace, but a sword," &c. and he added with emphasis, that this controversy with the believing members of families will not cease "until the arch-angel's trumpet shall sound."

Very well,—he spoke from his heart,—he spoke the truth,—he expressed the mind of the spirit; and it is to be hoped he spoke his own mind; for in a similar connection he affirmed, during the same sermon, that a like evil would prevail "till the end of time."

This is remarkable only to show how holy truth bursts out from an honest heart, in despite of a contrary head. Mr. K. is a well known teacher of the doctrine of a temporal millennium, and an expectant of a reign of the church over the empire of darkness on the throne of this world's glory; and notwithstanding the strength of his conviction in the intellect, the heart pulled away from him, and he was made to utter the truth of the Master's word: *not peace but a sword*—and that word will stand, "till the end of time," even "till the arch-angels trumpet shall sound."

These things encourage the faithful, confirm the wavering, and show unto all, that a lover of the Lord Jesus is in danger of a fall, when he rebukes another for making too much of expecting his Lord; and, also, that the honest preacher from the heart will follow the true word of his Master sometimes when a contrary notion is implanted in the head.

MR. MILLER.

It is a little singular that the religious editors can notice nothing from Mr. M.'s pen, except it be some little discrepancy, or blunder he may happen to make—or, in common with other writers, the supposition of a case to account for a difficulty in the most rational manner. Mr. M. is not allowed even this privilege. He is made an offender for a word. They watch for his defects with an evil eye. Not one of them have ever given him credit for a single sentiment; though some are deeply indebted to him for what little they know on the subject of Christ's Second Advent. They withhold the truth, relating to the salutary influence of his labors on the one hand; while on the other, very many of them give articles filled with bombast, and ridicule; and generally their pens are dipped in gall. They show an enmity like the poison of asps, whilst the spirit they possess has more affinity with the devil than with Christ. Why is it so? Is this course more God-like, than to act the part of Christians? Is it more manly to attempt the suppression, of what they cannot refute, or to prove all things and hold fast that which is good? Is this the best way to overthrow Mr. M.'s theory?

Where Bro. Miller gives his lectures, the "common people hear him gladly." They are instructed from his lips; and all the lies and reproaches heaped upon him by a corrupt press, and pulpit, are swept away from the minds of those who hear for themselves.

We have been led to these remarks by an article which appeared in "the Christian Reflector," headed "Mr. Miller a shrewd man;" of which the following article is a brief review.

REV. CYRUS P. GROVESNOR.

MILLER A SHREWD MAN.

DEAR BROTHER HIMES—Your papers have just arrived, and among the rest I find "Mr. Miller a shrewd man." Why, what is the matter now? What has Mr. Miller done? My dear reader, he has supposed a case just as others do sometimes, in order to reconcile a discrepancy between 1 Kings vi. 1. and Acts xiii: 18—21. The readers of the "Signs of the Times," will recollect that a late correspondent supposed that the text in 1 Kings vi. 1, "had been altered one hundred years." Why did not Mr. Grovesnor call him a "shrewd man?" Because Mr. G. had no prejudice against him—no particular hatred to his theory. Mr. Miller has crossed his path and must be put down. Why then does Mr. G. make himself twice as "shrewd" as Mr. Miller? for he supposes two cases to Mr. M.'s one: and more absurd, for Mr. M. only supposes a number to have been changed, while Mr. G. changes the whole of many texts. Surely the "REFLECTOR" did not give much light at this time, or Mr. G. would have seen that he was much more shrewd, or inconsistent, than Mr. Miller.

Is it right for brethren of the same faith and order, to make up wry faces, call shrewd names, merely because one of them takes the yankee privilege of "guessing" a thing or two. And then the other "guesses" twice as much. This looks a little to much like children's play. The editor of the "Christian Reflector," has heretofore stood above mediocrity with us, but for him to come out in his spleen in such a way against a "good Bro. Miller," as he is pleased to call him without giving more just reasons for his belief, than he has in the piece referred to; and even with a *double fault* of the very same nature; we must think shows his spleen.

First. Mr. G. supposes the 400 years began with the death of Moses, the Bible says, "after the children of Israel were come out of Egypt"—here then Mr. G. editor of the "Christian Reflector," takes a liberty with the Bible, far beyond any thing Mr. M. has done in his article which has called out Mr. G.'s sarcastic remarks.

Secondly. Mr. G. supposes the 450 years mentioned by Paul, Acts ix: 20, to begin with Abraham, and not when the children of Israel had divided the land of Canaan by lot. The Bible says, Acts xiii: 19 20 "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot." "And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet." But here Mr. G. pins his faith upon the *Catholics* which he thinks is the better plan, than to charge the little horn with altering the time. But Mr. G. overlooks the main argument; that the chronology and history of the judges, which cannot be overthrown by any plausible reasoning, supports Paul, being 448 years. Paul says about 450 years, only two years difference. Now let us look at the supposition that the 450 began with Abraham: From Abraham to the Exode out of Egypt, 430 years Exod.

xii. 40, 41, 40 years in the wilderness, and 7 years to the division of the land, making 477 years. Surely Paul would not call this about 450 years. But we have proof enough without Paul to satisfy any man, that the time in 1 Kings vi. 1, has been changed, some how or some where, and if it is not an enemy, who is it? we wish light. But no sarcasm among brethren. Mr. M. has the same right to suppose a case as Mr. G.; both may be wrong. It is not so easy a matter to reconcile; but we shall not cast away our confidence in the Bible because of this discrepancy.

We really do not think it would do either Mr. M. or Mr. G. any harm to read their Bibles over and over again. If Mr. M. has got a theory, it will do no harm for him to try it, by the standard of divine truth, and even to present it to others, and let them try it too. We wish not to be bigots, or slave-holders in morals any more than in civil affairs. If Mr. G. has *no theory*, then we should think it would be beneficial for him to go to his Bible and get one. For a man without a theory, is like a body without a soul. And if a man has a theory which he has tried until he has been thoroughly convinced of its truth, we love to see him abide by it, and give others the same privilege. "A double minded man is unstable in all his ways." We have often remarked, that those who have no stable opinion of their own, will always be grumbling about others. The greatest bigots are generally the most ignorant, and the most malicious are generally those who are forever accusing others of the same faults.

M.

THE REPORT OF THE CONFERENCE.

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 5. " on prophetic chronology, by Wm. Miller.
 6. " on the judgment, by Wm. Miller.
 7. " on the Millennium, by H. D. Ward.

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MILLER'S REPLY TO "BIBLE READER"

I perceive the "Bible Reader," is not satisfied with my explanation of the two witnesses. There is something evidently wrong with the "Bible Reader." He is laboring under some mistake. He either does not understand his own rule, as I supposed he did; or he is taking some unnecessary pains to blind his readers, and get us into some snare with himself. He either does not understand the manner of the revelation from God to us; or he is trying to overthrow, by confusing the minds of his readers, what he dare not undertake in fair fight. In the first place he was for having the Holy Spirit explain every figure, text, &c. Now he seems to be a stickler for a literal understanding of all texts; and yet departs from both in the first instance. When he first gave us his rule, I understood him to mean that spiritual things must be explained by spiritual; or Bible by Bible. To this rule I heartily subscribe; but by this I do not mean to say, God has not used similitudes, parables, and figures; this would be denying plain Scripture. See

Hose xii. 10. Matt. xiii. 34, 35. Heb. ix. 7, 24. Now we will see the "Bible Reader" explain the two witnesses by his own rule. He says, "I interpret them to be the dead bodies of two persons." Where does the letter say two persons? no where. The Bible says, two olive trees, and two candlesticks; this is the letter strictly, then it would be two *dead trees* and two *dead lights*, instead of persons. But suppose we take his rule to explain them as figures. I ask what rule has the "Bible Reader" brought to prove that two olive trees, and two candlesticks mean two persons? all his questions are nothing, unless we have some proof. What is his proof? "Because the Holy Ghost *first* introduced them to our notice in this chapter as "my two witnesses." What mighty reason is this? may they not be something else besides two persons? Yes, the Holy Ghost has told us what they are; "two olive trees and two candlesticks." The same thing had been explained by the Holy Ghost many hundred years before. Zachariah inquired what they were? He was told, it was the word of the Lord. See Zech. iv. 3-6. Again, the "Bible Reader," says, "Now it is plain that they had not yet appeared and exhibited their testimony when John wrote." How is it so plain? Zachariah says he saw them, and the text says standing; that is *then* standing, &c. They might not have been clothed in sackcloth before, and so with the finishing of their testimony. I think their resurrection and ascension would be strong testimony, especially when their enemies beheld them. But it will be of no use to follow the "Bible Reader," in all his questions; when he proves the two witnesses to be two men, or two women, we shall think more of his Bible reading, and give him some notice; we want no guessing, nor questions to confound, but simple plain language for testimony. I will not ask what I am not willing to give. Therefore, I will answer some of his questions; and then it will be my turn to ask two or three. 1st Question under his third division "That the Scriptures shall prophesy but 1260 days or years? Answer. Clothed in sackcloth they will not, neither will the church be in the wilderness but 1260 days; but does that prove that there will be no church before nor after; or that God will not feed her only in the wilderness? Rev. xii. 6.

2d Question. "Can this as well apply to the Scripture as to two persons?" I answer, it can as we apply, as to clothe a woman with the sun. Rev.xii.

3d and 4th questions. "Have the Scriptures been hurt or killed?" is the sum of the two questions. Could your friend cut off the skirt of your garment and cast it into the fire, and not hurt the garment? Prov. xxvi. 5. As well may the Scriptures be killed as Paul to die daily, or as two persons can spit out fire and kill their enemies, and then be killed by their enemies. Will you answer this question, friend reader, and then I will tell you how the Scriptures can be killed. Again, I would ask the "Bible Reader" to explain how two persons can have such mighty power, as described in the 5, 6, and 7th verses? "Fire cometh out of their mouths, and killeth every man that would hurt them;" for "if any man will hurt them, he must in this manner be killed." And notwithstanding they must be all killed, yet we find them killing the witnesses, rejoicing over them, making merry, &c, because of the death of these two prophets who tormented them. Again after fire proceedeth out of their mouth and devoureth their enemies, how can their enemies behold them when they ascend up to heaven in a cloud? Why did the "Bible Reader" pass over those three verses 5 to 7 so slightly? was he honest when he told us he wished to obtain light? We fear not. An honest seeker

would have sought on the most blind parts, the light necessary to a right understanding of the whole. It is easy to see through the writer, who calls himself a "Bible Reader," his object as it appears to me is not to obtain light; but to throw darkness on the similitudes which God has given us, to instruct and direct our minds into the future. It is certainly evident, that it would be the duty of all men to believe, and obey these two prophets; yet Christ has plainly told us to call no man master. It certainly would be our duty to trust in these two prophets: but a curse is denounced against those who trust in an arm of flesh. How shall we know these two persons, by the fire which cometh out of their mouths: or by water turning to blood? If they believe not Moses and the prophets neither would they one, though he rose from the dead. Paul tell us that these are the witnesses, Rom. iii. 21, "being *witnessed* by the *law* and the *prophets*." See Acts xxvi. 22. Luke xxiv. 27, 44. Acts x. 43. iii. 22—25.

A SIGN—A WONDER! What is it, says the reader? Why, one single solitary newspaper in the United States, has published the excellent Circular of the Conference; and two or three have given a partial account of the proceedings. Why is this a wonder? Did not almost all the newspapers of the country eagerly publish all the foolish stories, and *lies too*, about Mr. Miller, and others who advocate this cause? Yes. But the wonder is, that they should tithe the mint and the rue, the anise and cumin, and pass entirely over things pertaining to judgment and the love of God! Well this course shows, that they think *foolish stories*, are of more importance to their readers, than sober evangelical truth, when it comes out of Nazareth. O yes, it is a “sign.” All can read. But what paper published the circular? “*The Union Herald.*”

A respected brother, proposes the following question, for Bro. Miller to answer. *Question.* Why should we not understand Isa. xi. from the 4th to the last verse literally? Also Isa. lxv. last verse. Another wishes an exposition of Isa. lxv. 17-25.

We like the idea suggested by Bro. Litch in another page, in reference to the establishment of Bible classes to investigate the doctrine of the second advent. We shall publish before long a regular series of Bible lessons on the subject, to aid such classes.

VOLUME II. We shall give a particular account of future operations in our next. In the mean time we want all persons who intend to discontinue the paper, to give immediate notice: while those who may continue permanent subscribers, will in the proper time, send their subscription (in advance) as per terms.

TO SUBSCRIBERS ONLY.

Some word to our subscribers. Are you at leisure? Yes sir. What is the word? Have you paid for your paper? Yes sir. You will accept our thanks when—besides, you no doubt, have read it with a good conscience. But, my friend, have you paid No, there I forgot it. I meant to have paid for my paper before this time. Well I will attend to it next week. No you won't. Why if you do not attend to it now you never will. Just put your hand in your pocket, and hand over the change now, and we'll be done. That is the way. Well here comes the money, and our last year's account is all square. What a fine thing it is to be punctual! A fine thing.

THE GENERAL CONFERENCE. The committee to whom the appointment of the next meeting of the Conference was referred, contemplate a session in the city of New York, in May next; the Anniversary week. Further notice hereafter.

MILLER'S VIEWS, WITH A MEMOIR. This new work is in rapid progress. It will be out about the middle of January. Particular notice in our next.

THE REPORTS. A supply of the reports will be sent to Wm. S. Miller, Low Hampton, as soon as out. Friends in that part of New York, also in Vermont and Canada, will send their orders to him without delay. Price by the 100 25 cts. Doz. 33. Single 37 1-2. He will also have a supply of "Miller's Views."

CORRESPONDENCE.

SECTARIAN FOLLY.

The following letter was prepared with the intention of sending it to us in the commencement of our enterprise, when we truly stood in need of the sympathy of the faithful. But we did not get it until a few weeks since. The reader may ask the cause of the delay. A sectarian friend of ours slandered our *Christian reputation*, to Bro. J. so that he declined sending, fearing from the representation that the editor of the "Signs of the Times," was not worthy the confidence and fellowship of evangelical Christians! But in the order of Providence Bro. J. made us a visit—we knew nothing of the *caution* that had been given him. He put up with us—he preached to the people of our charge—he watched our movements, spirit and conversation, the result of which, may be seen in the following extract of a letter received recently from him. "I am thankful that the Lord led me to your dwelling, and to your acquaintances, to become acquainted with you, and to enter the field of bearing burdens with you for Christ's sake, and his dear afflicted, famished and down-trodden saints through the earth. This is not a solitary case, but we mention this as one of the signs of the times, not only to us but to our enemies. *He that diggeth a pit &c.*"

New York, July 2, 1840,

DEAR BROTHER HIMES:—Yours of June 1, came soon to my dwelling, though I was at the time out of the city, and while you were here; and while Bro. Miller was here. I was desirous of his coming and regretted that he could not have stayed several weeks in lecturing over the city, notwithstanding he differs with me on the subject of the definiteness of prophetic times and seasons. We are agreed in the great exciting things of the kingdom, the resurrection, the judgment, the new heavens, new earth, and of all worldly things at hand, and even at the door, therefore, I do as I have done for eight years, in bidding him God speed in preaching the kingdom of heaven at hand, though not considering him perfect in all his views, nor asking him, or others to consider myself so. It is no marvel that in this infancy of the discussion on the subject, and voices in general are not harmonious on the interpretation of many prophesies, and on some of the minor points of the doctrine of the kingdom at hand. As yet, we seem to be just awaking from the valley of dry bones, where, with "*the whole house of Israel*," we have been slain as it were, before our infernal enemies, and on awaking we are naturally ignorant of the works of the adversary which have been going on around us for a long time; and on first beginning to discuss the subject of the kingdom of God at hand, it is very natural that in our different definitions and constructions for want of more of the learning which the Holy Ghost teacheth through the divine word, that we should appear to be a great deal more disagreed than we are really. I am therefore much encouraged, in the hope, that ere long, after some discussion, all of them who wait for the kingdom, and

multitudes yet asleep will speak but one language on the subject, and will agree in giving the trumpet the same certain sound, in the rapid preparing of the way for the Son of man to come in his glory and in his kingdom to judge the world.

I am very thankful for your kind invitation to become a regular writer for the "Signs of the Times," and accept it most cordially, with your assurance of the most fair opportunity of presenting my views of the speedy coming of the kingdom, though differing from the theory which fixes the year of the event. Aside from my discussion with Bro. Litch on that point, I know not that I shall feel occasion to say anything specially at variance with the theory advocated by him and Bro. Miller on the general subject. Except in that one point I trust from former experience, and observation, that the more we discuss, search, repent and pray, the more we shall naturally become harmonious in our views and labors in preparing the way of the Lord.

I have now received 6 numbers of "the Signs" &c., and feel much encouraged with its prospects of doing good in propagating the doctrine of the kingdom at hand; and should its course continue the same as thus far it appears, I see not why it may not be very similar to the one which others with myself were about to start, if we could, at New York. Had we commenced one, it should of course, have been open for the use of others thinking differently about times and seasons from ourselves, as is the case with your own.

And is it not really a moral phenomenon, that without previous concert, a knowledge of each others doings concerning a periodical, that the lookers out for the kingdom, at Boston, New York, and Philadelphia, were simultaneously bestirring themselves to start the first periodical of the nation in their respective cities, to awaken attention to the subject. I suppose you have ere this, seen "the Literalist," semi monthly at Philadelphia, 6 numbers already out, copying some of the ablest and best writings from Great Britain on Christ's coming at hand.

Wishing you an abundance of wisdom from on high, and great success through grace in conducting the "Signs of the Times," I am affectionately your brother in longing-desires that our Lord may not delay his coming.

HENRY JONES.

THE RIGHT SPIRIT.

DEAR BROTHER HIMES.—When I wrote you last, I was just recovering from a fit of illness, which confined me to the house for seventeen days. But God has graciously restored me, and I am again permitted to go in and out before the beloved flock of my charge. It is a time of considerable interest in the church and we are hoping for one more gathering of souls to the Savior, before "the great harvest," which is "at hand." You may wonder at hearing such an expression from me, when you recollect what my views were at our last interview, but I frankly acknowledge, that they have undergone a change.

I now solemnly and firmly believe, that "the end of all things is at hand" and my desire is to "watch and be sober" looking for and hastening unto the coming of the day of God." I regard myself as a learner, having just embraced "the present truth" and do not at present fix upon 1843 or any other year, but feel "bold in our God," to say, that I believe, that "the coming of the Lord draweth nigh."

My knowledge is not as yet sufficiently extensive to give an illustration of the prophesies and enter so fully into the subject as my able brethren do, but I enjoy my Savior's presence in giving that view of the subject which has been unfolded to my own mind, in presenting the signs of the times as I see them and in endeavoring to make that practical use of the doctrine, which I believe the Holy Ghost intended should be made. I trust, that I feel a degree of gratitude to God, that the scales have begun to fall from my eyes, and sincerely hope that I shall see the "glorious things" of the kingdom with more clearness. I have many fears that I shall not live so as to convince others that I believe "the Judge standeth before the door." After having been so slow of heart to believe, I surely ought to redeem the time by laboring faithfully in the vineyard of the Lord, and living "in all holy conversation and godliness." And I should be very criminal to indulge a censorious spirit toward those, who are saying in their "heart," my Lord delayeth his coming." I ought rather to pray that the Lord may open their hearts to look "for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ."

SAMUEL E. BROWN.

Portland, Dec. 1840.

THE WAY THEY TREAT US. Let the following article be carefully read by all parties. No room for remarks in this No.

From the Christian Intelligencer.

MESSRS. EDITORS:—Having recently returned from abroad, my attention is called to a communication which has appeared in seven periodicals, and originally in yours of July 25, signed "EXAMINER," in which I am personally implicated. This communication is mostly a commendatory review of Dowling's Reply to Miller.—That part of the communication which does me injustice, and calls for a reply at this time, is expressed in the following words, viz.: "The dangerous and infidel tendency of the wretched attempts by Messrs. Miller, Jones and Ward to darken council by words without knowledge" * * * "by which persons are cheated out of their money by the purchase of such trash as the heresies of Miller, Jones and Ward"—"false prophets"—"deceiving many"—"deceitful workers," &c.

Without requiring the public to take the word of myself, the individual here impeached, that I am innocent in regard to such implications, I appeal directly for testimony to the "ARTICLE 37th, Judgment," of the Creed of the Reformed Dutch Church, of which your paper is a permanent organ. This "ARTICLE" is on the subject in question, viz., Christ's coming, the "Judgment," &c., and contains my own sentiments thereon, briefly and in full, more happily and clearly expressed, than I have ever seen them in any other uninspired writings. And while I beg leave here to affirm, that in all I have published on this subject, either by the pulpit or the press, I have in no case materially differed from the general theory of this "ARTICLE." I appeal again to all who have read or heard any of my discourses on the above subject, being acquainted also with the said "ARTICLE 37," to testify, if they have found in me to inculcate sentiments on the "Judgment," or the 2d Advent, which are substantially different from this public confession of the Ref. Dutch Church. It is true, however, that this "ARTICLE" does not notice the present fulfilling prophetic signs of the day specially at hand, as I now feel bound to do it; and doubtless such notice was then omitted for the good reason that such signs had not appeared when the "ARTICLE" was framed, as in these latter times. And yet, the "ARTICLE" closes with these very appropriate words, of expecting continually the coming of the "great day," viz., "Therefore, we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. Amen.—Even so, come Lord Jesus"—Rev. xxii. 20.

If convenient, I could find that the greater justice was done in this matter, by your copying verbatim and in full, the said "ART. 37," to follow next after these remarks. And will not other papers which have copied the above mentioned communication, copy this and the said Article, also, for Christ's "sake and the gospel's?"

JONES,
New York, Nov. 23, 1840.

THE NATIONS.

PROGRESS OF THE BATTLE.

LATER FROM THE EAST.—We have by the Acadiacs, counts as late as the fourth of October last. The Allies had been victorious in every attempt to subdue the subjects of Me-

hemet Ali in Syria. His power may now be considered at an end in that country. Egypt will no doubt be given to him, by the aid of France and the Allies, who if need be, will require it of the Sultan. We learn from the "London Morning Herald," that the strongest fort in possession of the Egyptians, had been taken, with many prisoners. The Editor says:

"We have captured St. Jean d'Acre. We have dissipated into thin air, the *prestige* that till lately invested as with a *halo* the name of Mehemet Ali. We have, in all probability, destroyed for ever the power of that hitherto successful ruler; BUT HAVE WE DONE AUGHT TO RESTORE STRENGTH TO THE OTTOMAN EMPIRE? WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED. "Reforming" Sultans (of whom the present is the second) can never, we fear, exercise the influence that once belonged to the veritable "fathers of the faithful." The policy of these turbanned "reformers" is a series of outrages on those feelings which, in their operation, imparted, in other days, their formidable power to the successors of the Caliphs. If the supremacy of the Sultan in Egypt is to be hereafter maintained, it must be maintained, we fear, by the unceasing intervention of England, or of Russia."

So then the Ottoman power is virtually down. "The Sultan is reduced to the rank of a puppet; and the sources of the Turkish Empires' strength are irretrievably destroyed."

AFFAIRS OF THE CONTINENT.—The "Herald," also makes the following remarks relating to the state of things on the continent.

"We understand that Austria, Prussia, and the other Germanic powers, irritated by the military preparations of France, but unwilling to incur the expense of increasing their troops for a war establishment, have silently, but effectually, completed such a skeleton organization, that at any moment, a force can be got under arms, superior to that prepared by France. Remonstrances have in the meantime been made to the Government of France against her continued armaments, in which England has indirectly concurred; but if these remonstrances should not be attended to, the great powers will be able to show, in the spring, such an overwhelming force, that, if necessary, the initiative in hostilities, can be taken by them.

Although things in Europe at present wear the aspect of peace, yet the elements of a general war still exist, and will no doubt be developed not long hence. The gigantic armaments of the Nations, their mutual jealousies, and ambitious purposes, will not permit Europe to remain in peace any length of time.

The largest naval force ever collected is now congregated in the Mediterranean, amounting to two hundred and sixty-five vessels. Fifty of these belong to France, forty to Great Britain, twenty-one to Russia, seven to Austria, fifty-four to Egypt, thirteen to Turkey, four to Sardinia, three to the United States.

But this is only a small portion of the infernal machinery in readiness for universal devastation. Add to this the immense preparations on the land, and we may have some idea of the greatness of the conflict that is at hand.

THE GREAT PROPHET.

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren **LIKE UNTO ME**: him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts iii. 22, 23.

When Moses came as Israel's friend,
His brethren cast him out;

When Jesus came unto his own,
His own received him not.

Acts vii. 23—28. John i. 11.

"Who made thee ruler and a judge?"

To Moses was their word;

"We will not have this man to rule,"

They said to Christ the Lord.

Acts vii. 27. Luke xix. 13.

Rejected Moses went away,

Thus treated with disgrace;

So Christ the Lord has likewise gone,

And left the Jewish race.

Acts vii. 29. Matt. xxviii. 29.

But Moses then took care of sheep,

Within a stranger's land;

So now poor Gentile wand'ring sheep

Are kept in Jesus' hand.

Exod. iii. 1. John x. 27, 28.

As Moses married far away)

Cast off by Israel's pride;

So Jesus sought poor Gentiles out,

And took them for his bride.

Exod. ii. 24. Eph. ii. 11—13. v. 23.

To Moses Midian's land was strange,

The land thought him so too;

So is this world to Jesus now;

Ah! Is he so to you?

Exod. ii. 22. John xviii. 36.

When Moses and his wife were one,

She was a stranger then;

So oneness with our Living Head,

Now separates from men.

Exod. xviii. 2—6. 1 Peter ii. 11.

But all this time poor Israel lay

Beneath the tyrant's frown;

So still Jerusalem lies waste,

And still is trodden down.

Exod. ii. 23. Luke xxi. 24.

At length their cry came up to God,

He saw them sigh and weep;

And so again when Israel cries,

The Lord will wake from sleep.

Acts ii. 23—25. Ps. lxxviii. 65.

This Moses, whom they once refus'd

Was sent in their distress;

So Jesus whom they crucified,

Again will come to bless.

Acts vii. 35. Zech. xii. 10. xiv. 3.

The Lord will come with all his saints;

Oh, may I of them be;

Yes, Lord, I know thy precious blood

Has ransomed even me.

Zach. xiv. 5. Heb. ix. 14.

Light! Light!! Light!!!

Many shall run to and fro, and knowledge shall be increased.

TO THE FRIENDS OF THE CAUSE WE ADVOCATE.

The coming of the Son of man, is one of the most startling and glorious subjects the mind can contemplate. It is, or should be a subject of universal interest. But what multitudes are as thoughtless on it as the beasts that perish! True, they have been taught from their infancy that Christ will come to judgment; but they fondly hope it is far distant; and all they hear from their teachers confirms their hopes.

They might have light, but they do not wish it; or perhaps their prejudices are aroused and they believe it darkness. Have then the friends of the Savior's speedy coming nothing to do? Can they sit down and rejoice that they see, and be content that others should walk in darkness? Has God put nothing into your hands my brother, to be improved in spreading this light. The books are published; but to lay them on the bookseller's shelf they will do no good. To produce effect they must be circulated and read. Who will engage in this enterprise? Who will devote 1, 5, 10, 25, 50, or a hundred dollars to the work of spreading light on the subject? WHO?

No enterprise can be advanced without effort and sacrifice. And how will we wish to be found when the Lord comes to reckon with us; with our thousands, or hundreds, laid up for moths and rust to corrupt, or expending it in endeavoring to arouse the world to the thought of the coming day?

L.

NOTE. Among the books advertised in another column of this paper, we would particularly recommend Bro. Litch's *Address to the Clergy*. This gives a comprehensive view of the whole subject, and is perhaps the best work we have of the size for general circulation. Let the friends of the cause supply themselves, and see to it that their ministers, and influential church members are furnished without delay. 12 1-2 per hundred.

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5. Lecture on the Judgment.
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The above work will be out about the 15th of Jan., 1841, and may be had of the subscriber, 204 Hanover St., \$6 per doz. and retail, 62 cts.

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SIGNS OF OF THE SECOND

JOSHUA V. HIMES, EDITOR.]

VOL. I.

Illustration of Prophecy.

A DISSERTATION ON THE JUDGMENT.

BY WILLIAM MILLER.

Almost all nations on our globe, from the most ancient down to the present time, as far as history may have revealed their views on this subject, have believed in a day of judgment or retribution after this life, in another state of existence. Whether this has been handed down by tradition from our first parents; or whether it has been derived from the agency of the Divine Spirit, reprobating the world of sin, of righteousness, and of judgment to come; or whether from the letter of God's word it is a strong and conclusive argument, that by some means which God has in his goodness seen fit to use, he has impressed upon the mind and conscience of men in general the idea of a future retribution. And never until very recently, has there been known any set, or sect of men who believed in a future state that denied a judgment after death. This wonderful discovery was reserved for this age, and for this day in which we live, and for a class of men who pretend to have an interest in an other and a better world. Yet, we can honestly say, they live no better than they should, and are constantly spreading, publishing, and vending false reports, and malicious and wilful lies against their fellow men, who, upon their own principle, are entitled to the same inheritance with themselves. These say there is no future judgment; and, if it were possible, they would deceive the very elect. But not one of them, except those, whose consciences are seared as with a hot iron, that has not forebodings and strong fears of a judgment yet future. Now to prove this, I have only to refer you to their implacable enmity against those who honestly believe in a future judgment. If they believe their own doctrine, why in such trouble? Do they fear truth will not stand? Why do you resort to ridicule, defamation and falsehood, to put down your opponents? Are not sober reason, righteousness and truth, the better weapons? Will a man choose such slang, such weak and foolish weapons, when he can get better? No, Sirs. We all know you feel the goading of a guilty conscience, or you would not betray so much uneasiness and alarm.

FIRST. I will prove a day of Judgment. And I shall do it with the Bible. The reader must not expect me to bring all the texts that might be brought; for "by the mouth of two or three witnesses every word shall be established."

Ps. xcvi. 13. Before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world in righteousness, and the people with his truth.

Eccl. iii. 17. I said in my heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work.

Acts. xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

THE TIMES COMING OF CHRIST.

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.

BOSTON, JANUARY 15, 1841.

NO. 20.

Let these suffice to prove the day of judgment. SECONDLY. I will prove that it is yet future.

Psalm l. 3—6 Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself.

It is evident from this text, that God must come to this earth in all his glory, that he will call to the heavens from above, and to the earth, and must gather all his saints, both which are in heaven and earth, in order to judge them. Can any rational being suppose, that this has been done? I think not. Who has heard or seen any thing like this? No one. Then it is yet future. See

Eph. i. 10. That in the dispensation of the fulness of times he might, gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

This text exactly corroborates the Psalmist.

1 Thes. iii. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Another proof, harmonizing with the former. None can possibly be so void of common sense, as to believe, that all his saints which are in heaven and were on earth, were gathered at Jerusalem. Again.

2 Peter. iii. 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

By this text, we learn, that the heavens and earth which were in existence when Peter wrote to his brethren in like precious faith in the gospel, were "reserved unto fire against the day of judgment and perdition of ungodly men." Have the heavens and earth passed away? Have the elements melted with fervent heat? I answer no. Where have ungodly men been sent to perdition? But, says the objector, Has not Jerusalem been destroyed, and much of it by fire, and were not wicked men cut off? Yes. But where is Jerusalem called the earth and heaven? What is that new heaven, and new earth, which Peter directed us to look for? The gospel, say you? but, my dear Sir, the gospel order was set up, and the Gentiles grafted in, almost forty years before Peter wrote his epistle; and this epistle, too, was written to those who had already obtained the gospel,—"like precious faith." How then could they look for a new heaven and new earth after Jerusalem was burnt? And what was it? Compare 2 Thes. i. 5—10. Here, Paul plainly tells us, that the persecution of the saints, was a manifest token of the righteous judgment of God. Very well, then, we have the token of a judgment yet, and that proves it yet future; for no person, or sect, claims the appellation of saints more strongly, or pretend to receive more

persecution, than those who deny a future judgment. We ask them to be consistent, at least with themselves. Also,

Heb. ix. 27. And as it is appointed unto men once to die, but after this the judgment:

After what, "the judgment?" Ans. After men once die—after this appointment is fulfilled. See the apostle's reasoning in the 28th verse.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

(i. e.) Christ had to die, in order to bear their sins, and at his second coming to judgment, he will cleanse, or have cleansed, all those who by faith look for him. Of course, then, the judgment of which we are speaking, will commence at the second advent of the Lord Jesus Christ.

THIRDLY. We will inquire into the length of the judgment day. This, in my humble opinion, is learned from Peter and John. Peter speaking of the judgment day, in his second Epistle, iii. 8, says, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, (with you) and a thousand years (with us) as one day (with the Lord.)" This verse, it is very evident, is not a prophecy, but a commentary on the verse preceding it, and therefore we cannot understand it as treating of prophetic years;—but an explanation of the length of the judgment day. For, he tells us not to be "ignorant." This shows us plainly, that he is about to make plain, or more clear to our understandings, some things of which we before were ignorant. This, to me, is a satisfactory reason why our commentators, who take the ground that Peter is explaining the quality of God's view of the length of time, are incorrect; because we cannot for a moment believe, that the Christians of that day, were ignorant of God's attributes; especially of this.

Again, John in the 20th chapter of Revelation, 5th and 6th verses,

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

shows clearly, that there will be two resurrections, and one day, or a thousand years, between the two. It is very evident, that there is a judgment following each resurrection. From this chapter, we learn, that John saw "thrones, and they sat upon them, and judgment was given unto them." Judgment was given unto whom? He tells us, to them who had been beheaded for the witness of Jesus, and for the word of God, and to them which had not worshipped the beast, neither his image, and which had not received the mark of the beast in their foreheads or in their hands; and they lived and reigned with Christ a thousand years. By these marks the saints are described. This is the day of judgment, the day of the Lord—the day of rest, when

the saints are glorified with Christ's glory, and when He is "admired by all them who believe."

FOURTHLY. I will show the order of the judgment. And first, the saints are raised and judged.

Dan. vii. 9, 10. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.

This is explained by the angel of the Lord to Daniel, in the 22d verse.

Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Here we are clearly informed, that judgment will be given to the saints of the Most High, at the appearing of the Ancient of days, and the Son of man in the clouds of heaven.

Dan. vii. 13. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Luke xiv. 14. "For thou shalt be recompensed at the resurrection of the just."

Luke xx. 35, 36. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

This text supports the same idea as the one in Rev. xx. 6, and proves that the saints will be raised first. Many more might be brought to support the same idea, but we forbear, and shall now show,

SECONDLY. The resurrection of the wicked. Rev. xx. 5. "But the rest of the dead lived not again until the thousand years are finished. Daniel says, "some to shame and everlasting contempt." Christ tells us, John v. 29, "They that have done evil unto the resurrection of damnation." The apostle says, Acts, xxiv. 15. "That there shall be a resurrection of the dead, both of the just and of the unjust." Again, in Rev. xx. 13, "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works." This last text is a description of the resurrection of the wicked; for in the 11th and 12th verses we have the description of those who had part in the first resurrection, and their judgment; here the book of life is open, and they were judged out of the things which are written in the books according to their works. Then follows the resurrection of the wicked, and their judgment according to their works; and their doom, cast into a lake of fire and brimstone, which is the second death. Let any man read these five last verses, and he will see, that John first gives us the judgment of those who had part in the first resurrection, and then gives an account of the second resurrection, judgment, and of those who have part therein. The first is in the morning, or beginning of the day of the Lord, the later in the evening or close of that day. The Jews had a tradition among them, "that the righteous Jew would be raised and judged in the morning of that great day; and the wicked among them and the Gentiles would not be raised and judged until evening." And when we read some passages in the Psalms and prophets, we are led to believe that it is more than a tradition; for instance,

Psa. xlix. 14. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

Isa. xvii. 11—14. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow. Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

These passages show that the children of God in those days expected deliverance in the morning; and that the wicked would be let loose in the evening, see Psalms lix. 6—14, also Isa. xxiv. 20—23. This is the order of the judgment, as it is given in the Bible; and I have never been able to discover any thing in the word of God that contradicts this view of the final judgment. All other systems which I have examined, have difficulties which I was never able to reconcile. I know some will see difficulties in this manner of the judgment; but I have found they were only difficulties in imagination, and not in fact. I know my opponents will bring forward one passage, Matt. xxv. 31 to the end. The parable of the sheep and the goats. This parable was given by our Savior, to illustrate that part of his conversation which you will find in the chapter previous, 39 to 42 verses, "Then shall two be in the field; the one shall be taken, and the other left," &c. Now look at the parable, Matt. xxv. 31

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

This is evidently the same coming as in xxiv. 39, the coming of Christ to raise his saints, and separate those who may at that time be alive on the earth.

Matt. xxv. 32. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

If he should be stationary in the air, of course all nations on the earth would be before him, and within the space of twenty-four hours would see him; then would the righteous be changed from mortal to immortal, and be caught up to meet the Lord in his glory, which is called the right hand of God. While the wicked are left to perish on the earth, in shame and everlasting contempt, called the left hand of God. Then what follows, as what the Judge will say to those on the right hand, and their answer; also to those on the left hand, with their reply, is to represent the characters of the two parties, and the justice of God in thus separating them; and receiving his sons to glory, while he destroys the bodies of the wicked, and shuts up their spirits in the pit of woe. This view of the subject will exactly harmonize with all the other passages of the word of God, and do no violence to the passage under consideration.

That a consciousness that there will be a judgment, in another state of existence, will never be eradicated from the minds of men as long as the Holy Spirit is executing his office upon the hearts and consciences of our race, is very evident from the experience of all nations, and eve-

ry man. Who has not trembled in the course of his life, at the idea of a future day of retribution? Who has not had fearful forebodings of the future, from the retrospection of the past? If we find any among us, who are so presumptuous as to say that they never did have any conviction of this kind, do we not in a moment set them down as having had their conscience seared as with a hot iron? How can we take, and believe in an oath, that pays no regard to a future state, an oath of one who has no views beyond the vain gratifications of his beastly appetites, and lustful passions? Who could or would argue the prospect of a better state of existence in another world, if in this life the scales of justice are equally balanced? What would the villain, who murders and robs his rich neighbor for a paltry sum of what the world calls riches, do, if he could be well satisfied that there was no judgment hereafter? Instances and examples are not wanting to prove, that, if all men thus believed, and thus acted, the world would soon be a great slaughter-house, and man, to gratify present appetite, would depopulate the earth; but thousands, and ten thousand times ten thousand, are, by the agency of the Holy Spirit, reproved of sin, of righteousness, and of a judgment to come; and by these reasons have been restrained from committing crimes of the most heinous character.

Psa. lxxvi. 10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Will the Holy Spirit teach us a doctrine which is not true? Did Paul preach to Felix a judgment to come? They may tell you of a judgment now; but none to come. It is all peace and safety in the world to come. Who ever saw a man like Felix, tremble at a doctrine like this, a judgment now? Have you not seen and heard them ridicule present judgments? We know them by their fruits.

And now, kind reader, let me warn you to prepare for a future judgment. I know the Universalist Priest will laugh and scoff at the word *prepare*: but let them laugh and jeer, their race is short; for when men cry "peace and safety, then sudden destruction cometh, and they shall not escape." Be warned, then, prepare to meet your God in judgment. The Holy Spirit whispers in your mind, a judgment. The word of God reads plain, "Because he hath appointed a day, in the which he will judge the world in righteousness; by that man whom he hath ordained: whereof he hath given assurance unto all men; in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

Acts xvii. 31, 32. Because he hath appointed a day, in the which he will judge the world in righteousness; by that man whom he hath ordained: whereof he hath given assurance unto all men; in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

The apostle Paul, and all true ministers from that day to this, have preached a judgment to come after the resurrection of the dead. Your consciences have always been a monitor unto you until they became seared by false teachers, and vain theories of men. Your judgment and reason are well convinced, that in this life equal justice is not distributed to all alike, which is an evident token to you, that there is a judgment to come; in the which God will reward the virtuous, and punish the vicious.

If all these evidences will not lead us to a preparation for that great and notable day of the

Lord, I ask, what will? What can God do more? He has come by his Spirit, his Word, his servants, and with your conscience and reason, all combining to make you believe and live with reference to that day. Why do you linger, sinner, on the brink of eternal ruin? What evidence have you got that all will be well? The demon of darkness tells you, "that you shall not die; the Universalist minister tells you, that all will be saved, prepared or unprepared, and that there is no judgment in a future state; and the deceiver of your own heart, says, time enough yet. Which, I ask, will finally succeed? Will the Spirit of God, will the Word of God have any influence upon you? I beg of you, dear reader, read and judge for yourselves—think and act for eternity—do not put off a preparation which is of vast importance, if there be a judgment day in a future state. When the kingdoms of this world shall pass away like chaff, when error shall vanish like the smoke, and man shall stand before his Maker, uncovered from all hypocrisy, naked of all deceit, exposed in thought, word and deed, see as you are seen, and know as you are known,—Will you be able to stand? Will you be found in heaven?

LETTER FROM DAVID CAMBELL.

BROTHER HIMES.—Since my return from the West I have not till now found time to notice the remarks of Brother Litch upon my views of the captivity and return of the Jews. The difference of time he has endeavored to show, I esteem wholly unimportant. The Old Testament chronology, corroborated by Josephus, Rollins, Predeaux, and others, I consider as sufficiently correct, especially as we find it established by Daniel's 70 weeks, connecting the whole with Persian and Roman chronology as handed down to the present time.

You can testify that I have not sought controversy on this subject. I seek TRUTH, and care not from what source it comes, but shun controversy as I said in my first article. If Bro. Miller challenged me, as Bro. L. says, I did not know it, nor should I have heeded it. Admitting the correctness of Bro. L.'s remarks on my chronological calculations, I deem it of no consequence as to the great points of discussion. In my view, a few months, or years are of no consideration. But were I to expect the end of the world in 2 or 3 years I might then consider even one month worthy of regard in such calculation.

The great outlines of Prophecy appear distinctly drawn. Present indications are encouraging for the restoration of the Jews. The four great powers which now have the control of Syria are friendly to them, and the recent persecutions at Damascus has awakened for them a strong sympathy throughout the world. Unless the world shall in a few years end, or some providential hindrance prevent, thousands of the Jews will every year return to their long cherished home.

The following is the last of a series of articles which I prepared for the "Signs of the Times," last spring. It should have appeared before Bro. Litch's strictures, but was mislaid.

Yours truly,

DAVID CAMBELL.

Boston, Dec. 24. 1840.

RETURN OF THE JEWS.

The return of the Jews having in effect, already commenced, and preparations are so far advanced for their entire emancipation, (See II-

illustrations,) it seems untimely to argue the matter, and idle to answer objections. When Cyrus issued the decree to emancipate the Jews from captivity in Babylon, their way was not more open than it now is by a recent declaration of free toleration by the Turkish Sultan. It may require a few years to carry out the new law in its various bearings; as it doubtless did the decree of Cyrus. After the declaration of independence by the American Colonies, in 1776, it was about six years before their independence was established, and it may be some years before the new law of the Sultan will be so carried into effect as to produce its full results. Possibly, it may arouse the war spirits, and lead to the great conflict at Armageddon. The people of the United States date their national existence from 1776, though some years after this were required to obtain peace and independence, so may the Jews, though agitated by war for a while, date their emancipation from the Hatti Scherif, issued at Constantinople in 1839.

Taking it for granted that the Jews will be restored, the reader's attention will be called merely to some general calculations respecting the time of their return, and some of the predictions of that event.

It may be expected that great numbers of Jews will be established in the land of their fathers, in 1843. Several reasons for this belief have been shown already in a former number. The 2300 years from "the going forth of the commandment to rebuild Jerusalem," the length of the morning vision extends to 1843. The events of this vision occupy the time from "the cleansing of the second sanctuary" to the first return of this long dispersed people. Another reason for this belief. The evening vision, or whole period of their captivity, is 2520 years; from this take 677 B. C., the beginning of their captivity, and you have 1843, the earliest time of return.

This is a coincidence worthy of remark. The evening vision covering the space of 2520 years, calculated from its earliest date, comes out at 1843, the morning vision covering the space of 2300 years from the only date for its commencement given, comes out also precisely 1843. The evening vision, however, is not completely fulfilled to the Jews until 90 years afterwards.

The restoration of the Jews after their long and dreary dispersion will be an event of no small influence in the world's redemption.

After the declaration of God's displeasure, so fearfully manifested against this people in their unparalleled sufferings, it will be grateful to the reader to dwell a moment on the promises of favor and restoration which will stand out in honor of divine truth, when they shall return and quietly enjoy, "the pleasant land."

The following passages are collected as convenient for reference and profitable for reflection.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

"An ensign" will indeed be set up, in view of the whole world, when Judah and a "tenth of Israel" return to Palestine.

"Therefore, say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanc-

tified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

If this prophecy has not been fulfilled, it gives the best reason for believing in the return of the Jews, as well as the reason for their conversion. God's truth and honor are here concerned. For illustration, suppose a king should sentence a thousand criminals to the penitentiary for seven years, and they suffer this time in prison, would not his honor and truth require their release at the end of this time? Suppose, further, that these citizens were the special favorites of the king but were banished for disloyalty, would not their conduct dishonor their sovereign wherever they were known? Now should they see and confess their error, and declare their full probation of his conduct, it would wipe off the dishonor which they had cast upon their king. So will it be, when the repenting Jews return to inherit the "glorious holy mountain." Their hearty allegiance will honor their rightful king.

"Therefore behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; But, as the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." The meaning of these verses is perfectly obvious. The deliverance of Israel out of Egypt had been celebrated throughout all their generation as the great song of deliverance. If this does not predict the general restoration of the Jews from among all nations, language cannot express such an idea. If it is said that the expression "from the land of the north," referred to the restoration from the Babylonian captivity, it must be said, also, in reply, that they are to be gathered "from all lands whither he had driven them." The restoration of a remnant from Babylon was indeed an earnest and type of the final restoration. We read, again, Jer. xxiii. 7.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But the Lord liveth which brought up and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land."

"And they shall dwell in their land." Who will presume that these predictions have been fulfilled? Or who will dare say they never will be fulfilled? How will skepticism ever be silenced, if such predictions as these are not fulfilled. This wonderful restoration of the Jews after their dispersion all the world over, will so far exceed the miracle which God wrought in their deliverance out of Egypt, that that event will not deserve to be compared or mentioned with their final restoration. 2 Cor. iii. 15.

"But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away."

How true is this of Israel at this time? Not less than when written by the apostle 1800 years ago. What a standing miracle are the Jews, showing in many respects to all men the truth of the Scriptures. Have they been preserved a distinct people in vain? Will they never "turn to the Lord" and have the "veil taken away?" The first generation of Jews which return to Judea, will realize as little of the great purpose for

which the Lord gathers them from among all nations, as the multitudes which came out of Egyptian bondage, understood the purpose of their settlement in Canaan. They will have a zeal for God, but not according to knowledge, until this veil is removed.

It is highly probable that many of them will be active in the terrible conflicts which are to precede their peaceful enjoyment of the "pleasant land," and no doubt many of the present generation are from long established habits better adapted to such a work, than to enter into the rest of the peaceful kingdom of Christ on Mount Zion. Most of them will return with this veil upon the heart and mistake the nature of the kingdom which their Messiah will erect, sitting on the throne of David and reigning till "all his enemies are put under his feet." Nor would such a mistake be more strange than some made by the apostles, even after the resurrection, when they inquired, "Lord, wilt thou at this time restore the kingdom unto Israel?"

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

Something like a spirit of penitence like that breathed forth in the prayer of Solomon is beginning to possess the hearts of many of the Jews abroad. In an article of a late number of the London Quarterly Review, the writer speaks of the increasing interest manifested in the Holy Land, by the whole body of the Jews. They no longer conceal their hope, and their belief, that the time is not far distant when "the Lord will set his hand again the second time to recover the remnant of his people."

The writer justly adds, "this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people, but in their fearless confession of the hope, and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation." After alluding to the alteration in the disposition of modern Gentiles towards them and the benevolent enterprizes which have been originated by Christians in later years to improve their condition, the writer proceeds, "Encouraged by these proofs of a bettered condition, and the sympathy of the Gentiles who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry. Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret."

"Already," says Mr. M'Neil, in his excellent lectures on Jewish prophecy, "as we have heard from an eye witness of the interesting scene, some of them assemble on the eve of their Sabbath, under the walls of Jerusalem, where the "abomination of desolation standeth," and chant in mournful melody the lamentations of their own Jeremiah, or sing with something like a dawn of hope,—

"Lord, build—Lord, build—
Build Thy house speedily.

In haste! in haste! Even in our days,
Build Thy house speedily.

Lord, build—Lord, build—
Build Thy house speedily.

In haste! in haste! Even in our days,
Build Thy house speedily.
In haste! in haste! Even in our days,
Build Thy house speedily.

Scriptural passages going to prove the literal return of the Jews, are too numerous even to be referred to here, much less to be quoted. The objection that all the promises imply spiritual blessings, no more prove that there will be no literal restoration of the Jews to their own land, than it proves that the moment a man is born into Christ's kingdom on earth, he shall no longer possess a "literal" body.

A BIBLE READER ON MR. MILLER'S VIEWS OF THE MILLENNIUM,

1. "The Bible is to be understood as literal as it can be and make good sense."
2. "In every case where language is figurative, let the Bible explain its own figures."
3. "We are in no case to speculate on the Scriptures."
4. "In no case suppose things which are not clearly expressed, nor reject things which are plainly taught."
5. "I hope all the dear friends of Christ will examine these views by the only rule and standard, *the Bible*."

MR. EDITOR.—In looking over my file of your paper, I discover on page 20 Mr. Miller's *Views of the Millennium*, from which the above rules of interpretation are extracted. I notice that Mr. M.'s theory is substantially that of Dr. Gill, the commentator. Will you permit me, in compliance with Mr. M.'s expressed hope, to test his views, by his own rules? As I presume all your readers keep a file of their papers, I shall not quote, but simply refer them to Mr. M.'s own words on page 20.

1. This theory supposes that Christ and his saints shall reign upon the earth, while none others shall be living upon it but themselves—and as all them will be the children of the resurrection, there will be no increase of people during that period, contrary to Isaiah lxv. 18—25. "The child shall die a hundred years old," &c. "they shall not labor in vain, nor bring forth for trouble," &c. The saints, according to this theory, shall also exchange heaven to dwell a thousand years on earth for no real cause that would seem worthy of a God, as they shall reign kings and priests without subjects. Will this bear the test of Mr. Miller's first rule, or these plain Scriptures, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels? 1 Cor. vi. "If we suffer with him we shall reign with him," and "He must reign till he hath put all his enemies under his feet, and the last enemy that shall be destroyed is death." (1 Cor. xv.) and which the Bible reveals, is *after the thousand years are finished*. (Rev. xx.) "Rule thou in the midst of thine enemies." (Ps. cx.)

2. The Scriptures *plainly reveal* to us the only reason why satan is bound a thousand years, viz: "that he should deceive the nations no more, till the thousand years be fulfilled." (Rev. xx.) According to Mr. M.'s views, there is no sense in binding satan, as there shall be none upon the earth, but saints shining in glory and immortality who are beyond the power of deception. Is not here again a violation of rules 1st and 4th?

3. Mr. M. maintains that at the time of the resurrection of the wicked, satan will be let loose to deceive them: and yet he has told us that the devil and all wicked spirits will have been banished from the earth, and shut up together in the

bottomless pit, during the thousand years the saints are reigning on the earth. If this is the doctrine of the Bible, we would respectfully ask Mr. M., 1. Why the devil should be shut up with those he had already deceived? With those who were already under his power? 2. Why kept only from those he could not possibly deceive? 3. And why he should be let loose to deceive those who are already attached to him, and his service, and with whom he had been imprisoned a thousand years? Now to Bible Reader, who has no theory to maintain, because he takes the words of wisdom in their plainest meaning as a child would, it is perfectly obvious that the devil is bound at the beginning of the thousand years, on purpose that he should no more deceive the *living nations*, until the thousand years should be finished, while the children of the first resurrection were reigning over said nations. "And when the thousand years are expired satan shall be loosed out of his prison, and shall go out to deceive the nations." While Ezekiel xxxviii. and Zach. xiv. remain part of the Bible,

Bible Reader must reject Mr. M.'s theory as erroneous, because opposed to the express words of Scripture and a violation of his own rules. We may just observe, in passing, that Mr. M. can see why, and how, some of the *moderns*, as well as "some of the ancients, believe in the personal and temporal reign (for one thousand years) of Christ and his saints, *on earth*," (Rev. v. 10,) because, and only because, they believe the plain words of the Holy Ghost and have no theory to sustain, however "gross and carnal their faith" may be in Mr. M.'s estimation. Was it *gross and carnal* for the three angels who appeared to Abraham to sit and eat in his tent? Gen. xviii. 8. or in the two who lodged with Lot, and eat of the feast which he prepared for them? (Gen. xix. 3.) Or was it gross and carnal for the Lord of angels *after* his resurrection to say, "children have ye any meat?" And they gave him a piece of broiled fish and an honey comb, and He did eat before them." And will it be grossness and carnality in the ascended Redeemer "in that day when He shall eat and drink of the fruit of the vine new with his disciples in the kingdom of God!" Matt. xxvi. 29, Luke xxii. 16. Mark xiv. Would it not more become our spirituality, and not less our humility, promptly to believe whatever the Holy Spirit has graciously revealed to us in our ignorance, rather than to be so ready with the zealous Peter to say, "this be far from thee, Lord, *this* shall not be unto thee," or so freely censure what is revealed as too gross and carnal?

As to the risen saints reigning when the "kingdoms of this world shall have become the Lord's" faith sees no difficulty. Did an angel reign in the den, when the lion's mouth was closed that Daniel should not be hurt? Did an angel reign when the Sodomites were smitten with blindness, and Lot delivered from their lawless violence? Did an angel reign when one smote dead 18500 Syrians in a night? then what prevents from *so* reigning during the millennium, any saint, who shall be accounted worthy of the first resurrection, which the Holy Ghost plainly informs us shall be one thousand years before the rest of the dead lived again, (Rev. xx.) seeing Jesus Christ himself, has as plainly told us that "the children of the resurrection shall be equal unto the angels." Luke xx. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." See, also Rev. iii. 21. 1 John v. 4, 5.

4 According to Mr. M.'s theory, the bodies of all the wicked will be judicially burned at the instant of the coming of the Lord—a thousand years after this, they will be raised and consumed again by fire from heaven—immediately after this the saints will judge them at the bar of God, notwithstanding they had just before been consumed after their resurrection—then they are to be sentenced to the lake of fire; but he leaves us entirely ignorant where or what the lake of fire is, as he tells us that a thousand years after the saints have inherited the new earth, the sea, death and hell give up their dead. While John informs us that when he saw the new earth, the first earth, (in which, we had been taught from the Bible to believe death and hell were) had passed away, and there was no more sea. Rev. xxi. 1.

5. We shall mention but one other objection to Mr. M.'s theory. It makes the greatest and most open rebellion against God to take place

upon the *new earth*, though the Bible plainly reveals, "that in it there shall be no curse, (Rev. xxii. 3,) that righteousness shall dwell therein—that there shall be no more death, sorrow, crying nor pain, for the former things are passed away."

Finally, it does appear to the Bible Reader, that while Mr. M. teaches some glorious truths, he has taught some palpable untruths, and been more intent in making out a human theory, than simply believing what God hath plainly revealed, even though he could not explain all he found in that wonderful Book. I say not this, with a view to disparage Mr. M., (the Lord reward him for every iota of truth he holds up) but to remind his admirers that they too have Bibles, and it behooves them to test every thing by the word of God lest "their faith" should be found resting upon the fallible opinion of a fallible man instead of "the Word of God." We hope, in a future number, to be able to point out clearly some of the principal *sources of mistake* into which Mr. Miller and other writers on prophecy have fallen on the subject of the millennium.

A BIBLE READER.

SIGNS OF THE TIMES.

BOSTON, JANUARY 15, 1841.

204 HANOVER STREET. 204
DEPOT OF BOOKS ON THE SECOND ADVENT AND
GENERAL ILLUSTRATION OF THE PROPHECIES.

*Now ready for delivery, the REPORT OF THE
GENERAL CONFERENCE.* [Call at 204
Hanover Street.

*Also, on the 25th inst. Mr. Miller's new work
will be published, and ready for delivery at the above
place, wholesale and retail.*

MOSES A. DOW.

Boston, Jan. 15, 1841.

REPORTS! REPORTS!! REPORTS!!!

This document is now out, and ready for subscribers; and all others who wish to be supplied with them. We have, by the advice of friends, printed 2000 copies; in the expectation that they would all be taken up immediately. We shall have about 700 copies on hand, besides what the subscribers will take. Who will distribute them? Who will supply the Theological Schools, Andover, Newton, Gilman, Cambridge, &c? Who? \$25 per hundred.

THE SECOND GENERAL CONFERENCE, To be held Anniversary Week in New York next May.

In preparing for this Conference the Committee of Correspondence will look out for competent men, known to them, who believe in the near coming of our Lord; and yet dissent from the positions taken in the dissertations of the last Conference, particularly, on the subject of Prophetic Chronology; the restoration of Israel, and the Millennium; the object in view being to allow all the friends of the great doctrine of our Lord's coming, an opportunity to express their opinions on minor points with all freedom becoming the intercourse of Christian brethren. At the same time, provision will be made to break up some new ground, as the farmers say of their fields, and to place before the Conference the doctrines of the resurrection, of faith, of repentance, and of the New Jerusalem, in the light of the near coming of the Lord.

OUR PAPER. We are out of Nos. 9, 10, and 13. Will Agents and friends, having any of these numbers to spare, send them to the "Signs of the Times," Boston, Mass., so that we can make out a few files of our paper for subscribers, who are particularly desirous of them. [Don't forget this request.]

LAST YEAR—THIS YEAR—OUR PROSPECTS.

For the *last year* we have obtained 1500 subscribers. For the most of these we have paid a commis-

sion to Agents, of from 17 to 40 cents a piece. So that our income has not been much over one thousand dollars. This goes mostly to pay the printer. The editor has literally worked for nothing and found himself; and he intends to publish it, *this year*, if he has to find the paper. Yet he hopes the friends of the cause he advocates, will not see him bear to much of the burden, or to be embarrassed in the proclamation of *this truth*. We have printed 50,000 numbers of our little sheet up to this date, 8000 of which we have distributed *gratuitously*. Our prospects now are that the subscription list will be increased this year so that we shall be placed beyond embarrassment. But this depends upon our friends—and we know they will do their DUTY.

BRO. LABAGH's article on the "*two witnesses*," was received to late for insertion in this number. It shall be given in our next. Bro. L. will greatly oblige us by sending the remaining numbers on the subject without delay.

Remarkable Fulfilment of Prophecy,
RELATING TO FRANCE AND THE TWO WITNESSES.
*Extracts from distinguished expositors of the
Prophecies, with remarks,*

BY WILLIAM MILLER.

DEAR BRO. HIMES:—I send you a few extracts from some eminent authors, on the subject of the "two witnesses." Please to give them a place in the "Signs of the Times," and you will oblige many.

I. I shall quote Dr. Thomas Goodwin, President of Magdalen College Oxford, who wrote an exposition of Revelation in A. D. 1639—more than two hundred years since, on Rev. xi. 13. He remarks, "By the tenth part of the city, I understand some one tenth part of Europe. By earthquake here is meant a great concussion or shaking of states, politic, or ecclesiastical. By this earthquake's so falling out in a tenth part of the city, this tenth part of it is so shaken that it falls; that is, ceaseth to be a tenth part of the city, or to belong to its jurisdiction any longer. The effect of this earthquake and fall of this tenth part of the city is killing 7000 of the names of men. Now, by the men of name, in Scripture, is meant men of title, office and dignity; these having killed the witnesses, themselves are to be killed, by being bereft of their names and titles, which are to be rooted out forever. Now which of these ten kingdoms (may be intended) it is not hard to conjecture. The saints and churches of France, God has made a wonder unto me in all his proceedings towards them, first and last; and there would seem some great and special honour reserved for them, yet at the last; for it is certain, that the first light of the gospel, by the first and second angel's preaching, in Rev. xiv. which laid the foundation of antichrist's ruin, was out from among them, namely those of Lyons, and other places in France. And they bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since. And so, as that kingdom had the first great stroke, so now it should have the honor of having the last great stroke in the ruin of Rome."

So much for Dr. Goodwin. And who has read the history of the French Revolution, but will acknowledge that these extracts breathe a spirit of prophecy, literally fulfilled in about 150 years afterwards.

I will next quote Dr. H. Moore. In his Book, "MYSTERY OF INIQUITY Contained in the King-

dom of *Antichrist*." Book II. chap. 12. on Rev. xi. 13, he observes,—"That an earthquake signifies political commotions and change of affairs, is obvious to any one; but that the city here mentioned should be understood not of a city of brick or stone, but a *Polity*. For I conceive it is plain enough that this city is the very city mentioned in the eighth verse, which is called the great city, and this great city is the whore of Babylon, and the whore of Babylon is nothing but the body of the idolatrous clergy in the empire, who appertain to the seventh or last head of the beast, which is an head of blasphemy, as well as the six first, that is to say, an idolatrous head. Whence we may understand what is meant by these *seven thousand names of men*; for neither seven nor thousand signify any determinate number but only the nature or property of these names of men that are said to be slain, namely, that they are *TITLES, DIGNITIES, OFFICES, OR ORDERS* of men belonging to the state of christendom. As under the seventh head, that is become idolatrous and antichristian, and this number *seven* is multiplied into a *thousand*, it signifies a perfect nulling of all such *offices* and *orders* of men: for no men at all here are necessarily implied to be slain, but only all antichristian *offices* and *fraternities* to be dissolved and abrogated, and things to be reduced to the purity of the first four hundred years. For, to slay by a diorismus, signifies nothing else but a causing a thing to *cease to be*. This, but little question, is the true meaning of this place. And the tenth part of the city will have a sense marvellously coincident therewith."

The above sentiment was published by Dr. Moore, A. D. 1663. In a little more than a hundred and thirty years afterwards, it became a matter of fact, instead of prophecy and opinion. No one need to be informed, that one of the ten kingdoms of western Rome, or of Papacy, France abolished all titles and orders in one day or decree, in A. D. 1793 or 1794.

I will now give you a few extracts from Rev. Peter Jurine, a minister of the French church at Rotterdam, taken from a work entitled "The Accomplishment of Scripture Prophecies, or the approaching Deliverance of the Church." This work was translated into English in the year 1687, more than one hundred and fifty years ago. He says, part ii. page 68, "We shall see such admirable agreement between the events and the prophecies explained, that shall abundantly convince that what I am about to say is not simple conjecture."—Page 242, on Rev. xi. 13, he says, "There shall be an earthquake, that is, a great emotion and trouble in the world, and in the antichristian kingdom. In this emotion a tenth part of the city shall fall; that is, a tenth part of the antichristian kingdom shall be taken away from it. Now what is the tenth part of the city which shall fall? In my opinion we cannot doubt that it is France. This kingdom is the most considerable part or piece of the ten horns, or states, which once made up the great Babylon city. *It fell*. This does not signify that the French monarchy shall be ruined; but it may be *humbled*; but in all appearance, *Providence does design for her afterwards a great elevation*. It is highly probable that God will not let go unpunished the horrible outrages which it acts at this day (of persecution.)

"Afterward, it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with the Papacy. They who persecute the Protestants, know not where God is leading them:

this is not the way by which he will lead France to the height of glory. If she comes thither, it is because she shall shortly change her road. Her greatness will be no damage to Protestant states; on the contrary, the Protestant states shall be enriched with the spoils of others, and be strengthened by the fall of Antichrist's empire. This tenth part of the city shall fall with respect to the Papacy; *it shall break with Rome and the Roman religion*. One thing is certain, that the Babylonian empire shall perish through the refusal of obedience by the ten kings, who had given their power to the *beast*. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and the states of Germany, have withdrawn themselves from the jurisdiction of the Pope. They have spoiled the harlot of her riches. They have eaten her flesh, that is, seized on her benefices and revenues which she had in their countries. This must go on, and be finished as it is begun. *The kings who yet remain under the empire of Rome, must break with her, leave her solitary and desolate*. But who must begin this last revolt? It is most probable that FRANCE shall. Not Spain, which is as yet under the clergy, and plunged in superstition, and under tyranny as much as ever. Not the emperor, who in temporals is subject to the Pope, and permits that in his states the archbishop of Strigonium should teach that the Pope can take away the imperial crown from him. It cannot be any country but France."

How can it be possible that this servant of God could, without a prophetic spirit, so exactly describe events more than a hundred years before they were literally fulfilled? I beg of you, my brethren of the ministry, read this over again, compare it with the history of Europe for fifty years past. Why will you be so unbelieving? Are you not ashamed of your unbelief, when you see the faith, boldness, and honesty of the French Protestants who lived in the days of persecution, when the world wondered after the beast? Oh Lord God! what will become of our stall-fed, indolent, unbelieving, hypocritical, and proud clergy of the present day? Do they believe any Scripture is fulfilling at the present day? No. They are blind and cannot see afar off; they love to slumber, they will not bark. And if any of thy servants do lift up their voices, these will only murmur in their nests, and dream on, I fear, into eternity. Oh God! awaken us to a sense of our awful danger.

Again, he says, "Seeing that the tenth part of the city that must fall is France, this gives me some hopes that the death of the *'two witnesses'* hath a particular relation to this kingdom. It is the street or place of this city, that is, the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again. And, as the death of the witnesses and their resurrection have a relation to the kingdom of France, it may well fall out that we are not far distant from the time." On page 50, speaking of the time, he says, "that it will fall on the year 1785." On page 279, he says, "If I should be mistaken nine or ten years, — I do not think that any one could justly treat me as a *false prophet*, and accuse me of rashness." In another place, he says, "And in the earthquake were slain of men seven thousand; in the Greek it is *names* of men, not seven thousand men. I confess that this seems somewhat mysterious: in other places we find not this phrase, *names of men*, put simply for *men*. Perhaps there is here a figure of gram-

mar called *hypallage casus*, so that names of men are put for men of name, that is, of raised or considerable quality, be it on account of riches, dignity, or of learning. But I am more inclined to say, that here these words, *names of men*, are put for *men of name*, and must be taken in their natural signification, and do intimate that the total reformation of France shall not be made with bloodshed; nothing shall be destroyed but NAMES, such as the names of Monks, Carmelites, Augustines, Dominicans, Jacobins, Franciscans, Capuchins, Jesuites, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify that the order of monks and nuns shall perish forever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist. These orders cannot perish one with another. These great events deserve to be distinguished from all others, for they will charge THE WHOLE FACE OF THE WORLD."

What can we think, when we compare this prophecy, if you please to call it such, with the history of the French revolution, but that God, in the fulfilment has given us indubitable proof that these servants of his, in their exposition of this passage, gathered the true and simple meaning of the Holy Spirit? They could not have written to support any particular theory, for neither do any of them appear to have any on this point. They wrote while it was yet a prophecy. They could have no national prejudice, for they were from different nations. Surely, we must admire their harmony, and the power and goodness of God, in thus giving them knowledge of these events spoken of in this prophecy, so as to tell the manner, place, and time, when these things should be fulfilled.

Let me quote to you from Rev. John Willison, minister of Dundee, who published a number of sermons under the title of "The Balm of Gilead." In one of these, he says, "Before Antichrist's fall, one of the ten kingdoms which supported the beast shall undergo a marvellous revolution; Rev. xi. 13: 'And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven; ' by which *tenth part* is to be understood one of the ten kingdoms into which the *great city*, Romish Babylon, was divided. This *many* take to be the kingdom of France, it being the *tenth* and last of the kingdoms, according to the rise, and that which gave Rome the denomination of the beast with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this, and other prophesied events, may appear at the time, yet the Almighty hand of the only wise God can soon bring them about when least expected." These sermons were published in A. D. 1742, more than fifty years before the fulfilment of the prediction.

Many other authors of great celebrity, who wrote many years before the French revolution, might be quoted, who all believed that the two witnesses would be slain in France, that the earthquake would be in that kingdom, and that there the names, titles, or orders of men would be abolished. And nearly all of them fixed the time between the years 1785 and 1795. I will give one more extract on this point, from Dr. Gill, taken from a sermon on the answer to the question, "Watchman, what of the night?"

published in A. D. 1748, almost one hundred years since. He says, "If it should be asked, What time is it with us now? whereabout are we? and what is yet to come of this night? as a faithful watchman, I will give you the best account I can. I take it we are in the Sardian church state, in the last part of it, which brought on the reformation, and represents that. We are in the decline of that state, and there are many things said of that church which agree with us, as that we have a name that we live, and are dead, &c. It is a sort of twilight with us, between clear and dark, between day and night. As to what of the night is yet to come, or what will beset the churches, and will bring on the dismal night before us;—they are the slaying of the witnesses, and the universal spread of Popery all over Christendom; and the latter is the unavoidable consequence of the former. The slaying of the witnesses, which I understand not so much in a literal sense, or of a corporal death, though there may be many slain in this sense when it will be, but in a civil sense, with respect to their ministry being silenced by their enemies, and neglected by their friends; this is an affair that is not yet over; the witnesses have not yet finished their testimony; they are still prophesying, though in sackcloth or under some discouragements; whereas it will be, when they have finished their testimony, and at the close of the 1260 days or years of Antichrist's reign, that they will be killed. The ruin of Antichrist will immediately follow the rising and ascension of these witnesses; for at the same hour that they shall ascend, will be a great earthquake, or a revolution in the papal state; and the tenth part of the city, or of the Romish jurisdiction, shall fall; that is, one of its ten horns, kings or kingdoms belonging to it, and perhaps the kingdom of FRANCE is meant, and seven thousand men of name will be slain, and the rest be affrighted, and give glory to God; nothing of which has yet been done. From all of which it may be concluded, that the slaying of witnesses is yet to come, and will make the dismal part of that night we are entering into, and which will be accompanied with an universal spread of Popery;—but her plagues shall come in one day, death and mourning, and famine, and she shall be utterly burnt with fire.' Before the utter destruction of Antichrist, he shall go forth with great fury to destroy, and utterly to make away many; yea, he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, or the mountain of delight, of holiness; and what place is there, in all the globe, to which this description so well answers as Great Britain? (I answer, Italy.) This will be done before, and but a little before, his ruin; for it follows, 'yet he shall come to his end, and none shall help him.'

If these doctors had lived in this day, with the same spirit in which they then wrote, they would not have called my views "moonshine," for they harmonize to a charm; or if our D. D.s had a little more of their Bible knowledge, some of their modesty, and less of their own sufficiency, they would not bluster in "resolutions," nor be blinded in "lunar rays," but, like our author above quoted, they would be able to give the time of night, that the people might be prepared for the morning.

These writers which I have quoted, and a number more which might be given with equal propriety, predicted, on the authority of the Bible, a grand and very important revolution in France, a change of ecclesiastical and civil poli-

ty, the introduction of a new system, fatal to Popery and tyranny, but friendly to the liberty, peace, and happiness of man. They foretold that this revolution should be effected, not in the ordinary course of things, nor by the ministry of the gospel, but by a peculiar dispensation of God; by a sudden convulsion, like an earthquake, attended with the destruction of names, titles, dignities, orders, and the humiliation of the French monarchy, falling from the support of Papacy. They foretold her subsequent exaltation, liberty of the nations, spread of the gospel, and the death and resurrection of the witnesses. They fixed the time between 1785 and 1795. Love, who wrote in 1651, prophesied that Babylon should begin to fall in 1790. Rev. Robert Fleming, minister of the Scots church in London, in a discourse on the rise and fall of Papacy, published in 1701, says, "The French monarchy will begin to be humbled as soon as 1794."

What can all this mean? Can you not see the signs of the times in all this? If not, your eyes are indeed closed that you cannot see, and your ears stopped that you will not hear. And in such an hour as ye think not, it will come upon you. Oh! you scoffers, and scorers of the cry, "Behold the Bridegroom cometh,"—what will you do?

THE NATIONS.

LATER FROM EUROPE.

The eastern question seems to be put to rest for the present. The easy and rapid conquest of Syria by the Four Powers arises from the almost universal disaffection of the Syrians with Mehemet Ali. But they are far from being satisfied with the conduct of the Four Powers. Although they have returned to their allegiance to the Sultan, he will need the aid of the Four Powers to keep them in subjection.

The Musslemen are greatly disaffected, even at Constantinople, and we may look for further trouble in the East from this source.

THE EASTERN QUESTION IS SETTLED.

The rumors brought by the Acadia are confirmed officially. The French Government received intelligence on the 7th ult., from Alexandria, stating that the British fleet had arrived before that town; that Commodore Napier had entered the port *en parlementaire*; and that after a long correspondence with the Minister of Foreign Affairs of Mehemet Ali, Mehemet had decided on accepting the hereditary sovereignty of Egypt, to evacuate Syria, and surrender the Turkish fleet.

EGYPT, SYRIA AND TURKEY.

Paris, December 10.—If we may give credit to some letters from the Levant, it should seem that Ibrahim Pacha is inclined not to obey the orders to retreat sent to him from Alexandria. But this information is dated at the time when he could not foresee the complete submission of Mehemet Ali. Yet it cannot be denied that the events which have just passed in consequence of the intervention of the European Powers, may excite serious discontent among the old Musslemen. Ibrahim, by placing himself at the head of the disaffected, might cause unexpected embarrassments; for the English power can do nothing beyond the coast, and the Turks behold with grief what is passing. A letter from Constantinople, of the 17th of November, says that the population of that city, and of all Turkey, are in a state of fermentation, and look with displeasure on the events of Syria. It is even said that four regiments have mutinied in Asia Minor; one of them cantoned at Kutayah assassinated all its officers on receiving orders to march.

It is affirmed that the Ministry had received to-day detailed accounts of the circumstances which induced the Pacha of Egypt to make his submission.

EGYPT.—The blockade of Alexandria which was to have commenced on the 21st has been recalled, and on the 22d a communication was conveyed from Comodore Napier to the Pacha, informing him of the Sultan's willingness to restore him the hereditary Pachalic of Egypt if the fleet was immediately restored and the troops withdrawn from Syria. This has been officially acceded to, and the war in the Levant has now terminated. The arrangements were not finally concluded until the 26th, the main difference being as to the manner of evacuating Syria. The Pacha wished to march his army homeward by land, but Comodore Napier insisted on their being transported by sea under his own immediate inspection. This the Pacha has submitted to. The port of embarkation is not yet, however, publicly announced, but most probably Beyrouth has been agreed on. The Pacha has concluded that the friendship of France would be of little assistance in his extremities, and high words had passed between him and M. Cochelet, the Consul General. The breach has however been again smoothed over.

The overland mail arrived in London on the 7th ult. from the East Indies, China, and Egypt—bringing a great mass of important information from all parts of the world. The formal submission of Mehemet Ali to the conditions of the Five Powers, is announced in despatches from Admiral Napier—the Pacha consenting to the entire evacuation of Syria, the restoration of the Turkish fleet, and the possession of the sovereignty of Egypt for his life.

THE FOLLOWING CONCISE HISTORY OF THE EASTERN QUESTION, will be read with satisfaction by all who take an interest in that subject.

TURKEY AND EGYPT.

The question of war or peace between Turkey and Egypt, is at present of all questions of foreign politics, that which excites the greatest interest, and which in its possible results involves consequences of the greatest importance. It is not that the dismemberment of the Turkish empire—the possession of a province more or less by the Pacha of Egypt—or even the overthrow of the Turkish dynasty, are of themselves events in which we are immediately interested. But it is because the great powers of Europe have taken these matters into their hands, and undertaken to settle them, and because they are not all agreed upon the mode in which this settlement shall be made. It is because the question of an Egyptian war involves the possible, and perhaps the probable contingency of an European war, that it becomes a question of interest to Europe and to America.

From the importance of this question, and the interest which it excites, the reader may expect from us some explanation of the state of affairs, and of the position of the parties. It is well understood that Mehemet Ali, nominally the Pacha or Viceroy of Egypt, but actually the absolute sovereign of that country, has been for many years in a position of either actual rebellion against his lawful sovereign, the Emperor of Turkey, or of very reluctant and qualified submission. The nature of the relations between the nominal vassal and his lord, has changed from time to time, and their precise state has not been always understood, but the impression of these relations has been such, that it would have surprised no one had the Viceroy declared himself entirely independent at any moment, for many years past. It has been understood also that on the other hand, the Sultan has been anxious to avail himself of the first favorable opportunity to rid himself of so powerful and stubborn a vassal, or at least to deprive him of some portion of his power.

Not to go farther back in the history of these parties than 1833, the year after Mehemet Ali had extorted from the Sultan the government of

the Province of Syria, it may be stated that the parties exerted themselves in enlarging their military and naval means, as was supposed, preparatory to another trial of strength, notwithstanding the late treaty between them. These preparations led to no result. In December of that year a formidable conspiracy was discovered at Aleppo, the object of which was to massacre the Egyptians and the partizans of the Viceroy, and to deliver the city into the power of the Arabs. This was followed in the ensuing spring by a formidable insurrection in Palestine and Galilee, which was quelled with difficulty. A very obstinate rebellion broke out the same year in the province of Yemen. These rebellions were suppressed by the Viceroy, but they occasioned him a great deal of trouble. The Sultan seems to have considered the opportunity favorable for chastising, or restraining the power of his ambitious vassal, and he raised an army of 60 or 80,000 men, which he sent into Asia. He at the same time caused to be published in the Ottoman Monitor, a paper, which indicated the hostile purposes of this armament. The European diplomatists interfered, and dissuaded the Sultan from his purpose. The military movements, however, and the object of them were well known in Egypt, and the Viceroy not only made vigorous preparations for war on his part, but talked openly of declaring himself independent sovereign of Egypt, of Syria, and of the Arabian Peninsula. The interference of the European powers composed these mutual threats for the time; the Sultan remitted to the Viceroy his arrears of tribute, and the Pacha evacuated the district of Orfa in Asia, which he had persisted in holding, in violation of the treaty of 1832. The Sultan availed himself of the settlement of this controversy, to extend his system of reform, by creating a new permanent and regular militia, and opening schools for the instruction of the officers and subalterns. He took pains also to strengthen his relations with the European powers, and on this occasion sent to France in the capacity of Minister, Mustapha Reschid Bei Effendi, a functionary, who has since become well known in Europe, and who is now the Prime Minister of the present Emperor of Turkey. He took this occasion to purish one of his refractory vassals, the Bey of Tripoli, who for a long time had paid but a nominal homage. An Ottoman fleet suddenly appeared before Tripoli, under the command of Mustapha Nedjeb Pacha, who invited the Bey, Sidi Ali Pacha on board, at the same time landing 5,000 men and a numerous artillery, and taking possession of the fortifications of the city. Sidi Ali Pacha was held a prisoner, and sent to Constantinople. His life was spared, but he was deprived of his office, and of his fortune, amounting to fifteen millions of piastres. He was the last bey of the dynasty of the Karamanli, who had reigned in the Regency of Tripoli, for a period of 200 years.

To be continued.

The Restoration of Israel.

THE JEWS.

Whatever relates to this scattered and persecuted race at the present time, is regarded with the deepest interest. The believers in the *return of the Carlson Jews* to Palestine, have been watching the movements of the Ottoman power, in the hope that a door would be opened by that government which would confer on them such political immunities as would induce them to return to the land of their fathers.

As far as that hope is concerned it is now, in part, realized; as will be seen by the following "FIRMAN," of the Sultan; which we cut from the London Morning Chronicle of Dec. 2, 1840.

PERSECUTION OF THE JEWS IN THE EAST,

Translation of the firman granted by his Imperial Majesty, the Sultan Abd-ul-Mejid to the Israelites in his Empire, at the request of Sir Moses Montefiore, F. R. S., and delivered to him at Constantinople by his Excellency Reschid Pacha, Minister of Foreign Affairs to the Ottoman Porte, 11th Hesvan, 5601—12th Ramazan, I, 256—corresponding to Nov. 6, 1840.

A Firman addressed to the Chief Judge at Constantinople, at the head of which his Imperial Majesty the Sultan has written with his own hand the following words:—"Let that be executed which is prescribed in this Firman."

An ancient prejudice prevailed against the Jews. The ignorant believed that the Jews were accustomed to sacrifice a human being to make use of his blood at their feast of the Passover.

In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected, have at last reached the Imperial Throne.

But a short time has elapsed since some Jews, dwelling in the Isle of Rhodes, have been brought thence to Constantinople, where they have been tried and judged according to the new regulations, and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required, has been done in their behalf.

Besides which, the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited, not only from using human blood, but even that of animals. It therefore follows that the charges made against them and their religion are nothing but pure calumnies.

For this reason, and for the love we bear to our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident,) to be vexed and tormented upon accusations which have not the least foundation in truth, but that, in conformity to the Hatti Scherif, which had been proclaimed at Gulhane, the Jewish nation shall possess the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

The Jewish nation shall be protected and defended.

To accomplish this object we have given the most positive orders that the Jewish nation dwelling in all parts of our empire shall be perfectly protected as well as all other subjects of the Sublime Porte, and that no person shall molest them in any manner whatever (except for a just cause,) neither in the free exercise of their religion, nor in that which concerns their safety and tranquility. In consequence, the present firman, which is ornamented at the head with our "Hoomaion" (sign manuel,) and emanates from our Imperial Chancellerie, has been delivered to the Israelitish nation.

Thus you, the above named judge, when you know the contents of this firman, will endeavor to act with great care in the manner therein prescribed. And in order that nothing may be done

in opposition to this firman at any time hereafter, you will register it in the archives of the tribunal; you will afterwards deliver it to the Israelitish nation; and you will take great care to execute our orders and this our sovereign will.

Given at Constantinople, the 12th Ramazan, 1256 (6th of November, 1840.

FIVE REMARKS.

1. This "Firman," was obtained by the English Government, whose demands the Sultan dare not refuse.

2. The policy of the Sultan, in giving this "firman," was to secure the friendly aid of the Jews in his struggle against Mehemet Ali.

3. The Turk, has no more love, or sympathy for the Jew now than before. The "firman" is an arbitrary act and confers merely nominal privileges.

4. It remains to be seen whether the Jews will return to the land of their fathers under this declaration of rights. The story of their return to Palestine in large numbers for a few years past, which has been published in the papers the last year extensively is without foundation.

5. While we do not believe the Jews will return to the Holy Land; yet we rejoice in this "Firman," of the Sultan which will at least protect the native Jews of his empire from persecution and outrage.

 A few copies of the Report have been bound in boards with a likeness of Mr. Miller. Price 62 1-2 cents. 204 Hanover Street.

We have sent off about all the Reports for which we have directions. Others will send, or call for them at 204 Hanover Street.

RECEIPTS FOR REPORT.

Brought over,	\$323,56
Mr. White,	4,50
J. Lang,	2,00
George W. Bruce,	1,00
Cash received for Reports,	1,00
Calvin French.	5,00
J. Litch,	10,00

847,06

NOTE. Out of the above receipts, the Treasurer has paid the expenses of the Conference which amounted to about fifty dollars, which if paid in proportion by the members of the Conference, will make a small deduction from their receipts for Reports. Besides the actual cost of the Reports is over the sum charged for them. The committee have put them as low as possible, in order to give them the widest circulation possible. It is hoped that the friends of this cause will take and circulate the edition without delay.

W.M. CLARK
Treasurer for the Committee.

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Dr. P. D. Bradford
p161.

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SIGNS OF OF THE SECOND

JOSHUA V. HIMES, EDITOR.]



THE TIMES COMING OF CHRIST.

VOL. I.

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.

BOSTON, FEBRUARY 1, 1841.

NO. 21.

THE NATIONS.

And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up.

We have had numerous questions propounded relative to the fall of the Ottoman power within the three last months, both by the friends and opponents of our cause. As we wish to give a full and distinct answer to them all, we present the following article for the satisfaction of that class of our readers. They will not only find all their questions answered, but we hope their faith in the word of God will be confirmed.

THE ELEVENTH OF AUGUST, 1840.

FALL OF THE OTTOMAN EMPIRE.

The time and event above named have excited deep interest in the public mind for more than a year past. It is therefore proper that the whole subject should be carefully reviewed, and the exact state of the case presented.

Has, then, or has not, THE ORIGINAL CALCULATION IN REFERENCE TO THE 11TH OF AUGUST AND THE OTTOMAN EMPIRE BEEN ACCOMPLISHED?

The calculations are founded on the 9th chapter of Revelation. Therefore, without entering into a very minute exposition of the chapter, it will be sufficient to give the outline of the views entertained in reference to it.

1. The fifth trumpet is believed to have introduced the Mohamedan delusion, and the time of its sounding to be divided into two periods. The first devoted to the general spread and establishment of the Mohamedan religion; the second to the wearing out and tormenting of the Greek kingdom, under Othman and his successors, but without conquering it. The period of torment was to be five (prophetic) months, or 150 years; beginning when the Mohamedan powers, of which the Ottoman empire was composed, had a king over them and began under him their assault on the Greeks. But from the time of Mahomet to the days of Othman, they were divided into various factions, under different leaders. Othman gathered those factions and consolidated them into an empire, himself the chief.

2. The sixth trumpet changed the nature of the war carried on between the Turks and Greeks from torment to death, political death, which was to take place at the end of the five months, or 150 years.

With these general remarks I will present the original calculation made on these prophetic periods, that the reader may have distinctly before him what we were to anticipate, and compare it with what has actually taken place. Let it be borne in mind, this was not written in 1840 and after the 11th of August, and so adapted to meet the events of that day; but it was written in May, 1838. It may be found in a book en-

titled "CHRIST'S SECOND COMING," by J. Litch, published by D. H. Ela, Boston. p. 153—158.

"It was given after the rise of the Ottoman empire, to torment or harass and weaken men (the Roman empire in the east) five months. If these are prophetic months, as is probable, it would be one hundred and fifty years. But when did that empire rise? Mr. Miller has fixed on A. D. 1298. Others, among whom is Gibbon, in his Decline and Fall of the Roman Empire, 1299. He says—Othman first invaded the territory of Nicomedia, on the 27th of July, 1299. He also remarks on the singular accuracy of the date, a circumstance not often found in the history of those times. He says—"The singular accuracy with which this event, is given, seems to indicate some foresight of the rapid growth of the monster."

If we date the origin of this empire in 1299, the hundred and fifty years would end 1449. During that length of time, the eastern empire of Rome was harassed beyond measure by the Ottoman power, but was not subjected entirely to it. The year 1448, Amurath, the Turkish Sultan, besieged Coria, one of the strongest cities in the Roman empire. The end of the five months would come the next year. We should naturally look for some great defeat of the christian emperor's army. But was it so? So far from it, that after a long summer's siege and a great loss of men, the fall coming on and the rains setting in, the Turks raised the siege and retired. The empire was now left in peace. One would be almost inclined to think the word of prophecy must now fail.

But the time came, and the word of God was confirmed by the event. "John Paleologus, emperor of Constantinople, was dead, and his brother, Constantine Deacozes, would not venture to ascend the throne without the permission of Amurath, the Turkish Sultan. He sent ambassadors to ask his consent before he presumed to call himself sovereign. This happened A. D. 1449." This shameful proceeding seemed to pressage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such, a prince who had not dared to reign without the permission of his enemy." Hawkins' Otto. Emp. p. 113. Gibbon, an infidel, is so struck with the singular accuracy of the record of the origin of this empire, that he attributes it to some foresight in the historian, of the rapid growth of the monster.

But would it not become Christians better, to attribute it to the superintending providence of that Being who had set a bound for that and other empires, which they may not pass? who had given them power to harass and torment the empire of Constantinople five months; and to kill or subject it to their own sway, an hour, a day, a month, and a year; the whole being five hundred and forty-one years and fifteen days.

The sixth trumpet sounded; and a voice from

the four horns of the golden altar which is before God, said to the sixth angel which had the trumpet—"Loose the four angels which are bound in the great river Euphrates." And the four angels were loosed which were prepared for an hour, a day, and a month, and a year, for to slay the third part of men. The four angels denote ministers of judgment. They refer to the four nations of the Seljukan Turks of which the Ottoman empire was composed, located near the river Euphrates, at Aleppo, Iconium, Damascns, and Bagdat. Up to the period of 1449, they had indeed tormented the Christian empire, but could not subject it. When the sixth trumpet sounded, God seems to have overawed the Greek emperor, and all power of independence seems, as in a moment, to have fled. He, in a most strange and unaccountable manner, voluntarily acknowledged that he reigned by the permission of the Turkish Sultan. The Turks very soon after addressed themselves to the work of reducing Constantinople. This they effected, A. D. 1453, four years after the emperor obtained permission to ascend the throne. The last third of the ancient Roman empire was now reduced by Turkish arms. The number of horsemen were two hundred thousand thousand; what this number means, expositors have been at a loss to determine. But I am inclined to believe with Mr. Miller, that it means two hundred thousand twice told, making 400,000, in all. What makes this probable, is the fact, that the Turks usually had from three to four hundred thousand horsemen in their army. They had, when Constantinople was taken, three hundred thousand, and some say, four hundred thousand horsemen, beside many foot, and a fleet.

Since the fifth trumpet sounded, there has been an astonishing change in the arms of the Turks. They then had breastplates of iron, and were armed with dirks and scimetars. Now the scene is changed, and they are prepared with breastplates of fire, and of jacinth and brimstone. And out of the mouths of the horses, proceeded fire, smoke, and brimstone. Their power was in their mouth and tail; their tails were like serpents; long, cylindrical instruments like serpents with heads in them, (bullets) with which they did hurt. This description has long been considered by expositors as a description of fire arms and gunpowder. And, indeed, I do not know how any one who knew nothing of such instruments, could describe them more clearly. The design of these plagues is stated in the twentieth verse. It was to lead the people on whom these plagues were inflicted, to repent of their sins, and break them of devil worship, &c. But they did not repent, neither of their murders, nor their sorceries, nor fornications, nor of their thefts. They, like most on whom the judgments of God fall, remain impenitent to this day; and the Turks continue to oppress them.

But when will this power be overthrown? According to the calculations already made, that

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the five months ended 1449, the hour, fifteen days, the day, one year, the month, thirty years, and the year, three hundred and sixty years; in all, three hundred and ninety-one years and fifteen days, will end in A. D. 1840, some time in the month of August. The prophecy is the most remarkable and definite, (even descending to the days) of any in the Bible, relating to these great events. It is as singular as the record of the time when the empire rose. The facts are now before the reader, and he must make what disposition of them he thinks best.

From the foregoing extract it will be perceived,

1. That the 150 years began by a simple invasion of a Greek province, by Othman, July 27, 1299.

2. That at the termination of 150 years from that date, the Greeks voluntarily parted with their supremacy and independence, by virtually acknowledging they could not maintain their throne without the permission of the Mahomedans. Thus, from that time the Christian Government of Greece was under Turkish domination; and about three years after, fell a victim to Turkish arms.

3. But what termination of Ottoman power were we to expect, in view of the manner of the origin of the Ottoman power in Constantinople? *Most certainly, if we reason from analogy, a voluntary surrender of Turkish supremacy in Constantinople, to Christian Influence.*

4. What is the history of the Ottoman power for the last year? The Sultan has been engaged in a quarrel with Mehemet Ali, Pacha of Egypt. The Pacha had rebelled against his master, the Sultan, declared his independence, and conquered a considerable portion of the Sultan's dominions, together with his fleet. These he refused to surrender.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences, and the Sublime Port, with a view of putting a stop to the effusion of Musslemen blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers. His excellency SHEKIH EFFENDI, the Bey likgiz, was therefore, despatched as plenipotentiary to represent the Sublime Port at the conference which took place in London, (July 15, 1840.) for the purpose in question." *(Extract from a translation of an official article from the Moniteur Ottoman, Aug. 22d.)*

This conference was composed of England, Russia, Austria, and Prussia. The following extract from the same official document above quoted, shows the decision of the conference.

"It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary Government of Egypt, and of all that part of Syria extending from the Gulf of Suez to the Lake of Tiberius, together with the province of Acre, for life; the Pacha on his part evacuating all the other parts of the Sultan's dominions, now occupied by him, and returning

the Ottoman fleet. A certain space of time has been granted him to accede to these terms, and as the proposals of the Sultan and his Allies, the Four Powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault. His Excellency, Rifaat Bey, Musterash for Foreign Affairs, has been despatched to Alexandria in a government steamer, to communicate their ultimatum to the Pacha."

From the foregoing extracts it appears the Sultan felt his weakness and most gladly accepted the intervention of the great christian powers of Europe, to assist him in maintaining his empire. In case war was the result of the decisions of the London conference, it, to all intents and purposes threw his dominions into the hands of those powers. As long as the decision of that conference was in his hands, he maintained his independence: but the ultimatum once suffered to pass from him into Mehemet's hands, and the question of war or peace between Mehemet and his Allies was beyond his control; and if it did result in war, it must throw him entirely into the hands of the great powers. If Mehemet acceded to the ultimatum and the difficulties were peacefully adjusted, he would still remain independent, and support his own throne. When then was the question put officially within the power of Mehemet Ali?

The following extract of a letter from a correspondent of the London Morning Chronicle of September 18, 1840, dated Constantinople, Aug. 27th, will answer the question. Let it be understood Rifaat Bey left Constantinople for Egypt, August 5th, with the ultimatum.

"By the French Steamer of the 24th, we have advices from Egypt to the 16th; they show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this is, therefore, now inevitable, all hope may be considered at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention with the Four Powers, Mehemet Ali, it is stated, had quitted Alexandria to make a short tour through Lower Egypt: the object of his absenting himself at such a moment being partly to avoid conferences with the European Consuls, but principally to endeavor by his own presence to rouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies.

During the interval of this absence, the Turkish government steamer, which had reached Alexandria on the 11th, with the envoy, Rifaat Bey, on board, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Port's leaving, viz. on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan with respect to the evacuation of the Syrian Provinces, appointing another audience for the following day, when in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey, giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt.

But though this period must still elapse before his reply can be officially received, it may be said, in fact, to be al-

ready known, for, nothing daunted by the presence of the Bellerophon, which, with four other vessels, whose names are not given, is stated to have anchored off the port on the 14th, he had at once expressed to Rifaat Bey his resolution of confiding in the success of his army; and the preparations he is making for a determined resistance are a sufficient earnest of his intention to keep to it."

From this letter, it appears, Rifaat Bey arrived at Alexandria on the 11th of August, and threw the decision of the affair into the hands of Mehemet Ali. And from that time it was out of the Sultan's power to control the affair. It lay with Mehemet Ali to say whether there should be war or peace. True, the Turkish envoy did not have an audience with the Pacha until the 14th, and did not receive his answer until the 15th, yet it was entirely under Mehemet's control, and not the Sultan's, after the 11th.

But was the Sultan's throne in danger from Mehemet, that he needed the support of the great powers, and thus threw himself into their hands for support? Let the following extract from a manifesto he had put forth about the 20th of August and caused to be read in the Mosques, day after day, answer. It is taken from the same letter with the above extracts.

"The Port, in order to counteract this (the pretensions of Mehemet) has deemed it necessary to publish a manifesto, laying before its subjects a statement of affairs from the commencement of the quarrel up to the present period, and proving to them by the clearest arguments, that the Pacha himself is the enemy of their religion, and that the object he is aiming at is to DETHRONE THE SULTAN, and warning them, under the severest penalties, against receiving and circulating the doctrines he (Mehemet) is preaching to them." If we can give any credit to the sincerity of the Sultan in putting forth this manifesto, he did consider his throne in danger from Mehemet. The truth is, the Ottoman power in Constantinople was impotent, and could do nothing toward sustaining itself; and it has been since the 11th of August, entirely under the dictation of the great christian powers of Europe. Nor can it longer stand at all, than they hold it up. Finally, the London Morning Herald is right when it says, (See the Signs of the Times Jan. 1. 1841,) "The Ottoman government is reduced to the rank of a puppet, and that the sources of its strength are entirely dried up."

In conclusion: I am entirely satisfied that on the 11th of August, 1840, *The Ottoman power according to previous calculation, DEPARTED TO RETURN NO MORE.* I can now say with the utmost confidence, "The second woe is past and behold the third woe cometh quickly." "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

THE TWO WITNESSES.

Rev. xi. 3. "I will give power unto my Two Witnesses, and they shall prophesy a thousand two hundred and threecore days, clothed in sackcloth."

In this age of inquiry, and of the study of Prophecy, not only are the commonly received explanations of difficult passages of Scripture undergoing a thorough investigation, but the very principles of interpretation by which the "mind of the Spirit" is to be determined, are themselves passing through an ordeal which is searching them most thoroughly. I rejoice to

see, on the part of those who are examining the prevailing system of Prophetic Interpretation, (commonly denominated the spiritualizing system,) a disposition manifested to weigh the points of difference between themselves and their opponents, in the balance of the sanctuary; in other words, to submit the question—How are the prophecies to be interpreted?—to the Scriptures themselves for decision, believing that the Sacred Volume contains in itself the best canons for its own interpretation. How the prophecies have been interpreted by the same spirit which “moved the holy men of old who spake them,” is the first question which every student of those prophecies should investigate, and satisfactorily determine in his own mind, before he attempts to explain them to others. If the result of such an inquiry proves to be, that the literal sense of the prophecy did not appear in the event which is the acknowledged fulfilment of it, to be the meaning of the Holy Ghost, then are we released from the obligation, binding in all other cases, of understanding or explaining the language in its plainest and most obvious signification. If, on the other hand, it appears that in all the Old Testament prophecies quoted in the New, the fulfilment is in strict accordance with the literal sense, then we have no such release, but must be governed by the Divine canon established in the sacred word. It may be useful to every student of the prophecies, in searching the mind of the Spirit in difficult passages, to test his interpretation of it by the context. Many a striking elucidation of a dark passage of the word of God has been stripped of all its beauty, by viewing it in its connection with the narrative of which it formed a part. If the spiritual, or as it is also termed, the figurative sense, will not apply throughout, it affords a strong presumption that it is not the principle of interpretation by which the meaning can be evolved. As an illustration of these remarks, I submit the following view of Revelations, xi. 3—“I will give power to my two witnesses,” &c. Two different explanations of this mystery are given, by opposing interpreters on entirely different principles. The first regards the language as figurative, and seeks its meaning in some historical circumstance or ecclesiastical abomination which has occurred at some period subsequent to the rise of popery. The second adhering to the literal sense, regards the prophecy as yet unfulfilled, and believes the two witnesses shall be two persons who shall arise and bear testimony for God in a manner altogether peculiar and extraordinary. The former object to the literal interpretation—because, as they conceive, it involves an absurdity. They seem to think that any explanation which carries us out of the ordinary course of God’s Providence, is to be viewed with suspicion; especially if it savours of the marvellous, it should of course yield to one brought more within the compass of probability. But shall this be adjudged sufficient ground for departing from the literal sense? Shall it be considered as taxing our credulity too much to believe, for example—that two bona fide saints of a former dispensation shall be commissioned to appear in their own proper bodies to give the world, and especially the church a last solemn warning of the near approach of her Judge and King? With God, this is not impossible; then why should it be deemed more remarkable or incredible to us than that many of the saints, after the resurrection of Christ, were called from their graves, and were sent into the holy city to appear unto many as witnesses that the Lamb

that had been slain was the Resurrection and the Life? If, then, we are not driven from the literal sense by any absurdity, why depart from it? If any evidence were wanting of the evil of abandoning the plain import of the language, it is furnished by the utter impossibility of determining spiritually who, or what the two witnesses are. Are they the Waldenses and Albigenses?—so say some. The Old and New Testaments?—so say others. Baptism and the Lord’s Supper? This has also been maintained on as good authority as either of the former—for the “water and blood bear witness on earth.” 1 John v. 8. Water in baptism and the cup of the New Testament, in Christ’s blood, in the Supper. Those two ordinances have been as much spiritually slain, by the beast, which slays the two witnesses, *generally supposed* to be Popery, as the Old and New Testaments have been. But the power of these two witnesses to turn water to blood, shut up heaven, &c., their death, exposure in a particular place, resurrection, ascension, Rev. xi. 6—12, hardly agree with the Waldenses, Testaments, or Sacraments. While we may admit, that these have been, in a certain sense, witnesses for God, as well as meeting-houses, Sabbath days, and many other things belonging to Christianity, does it thence follow that the persons spoken of, Rev. xi. 3, will not be *literal persons*? Who dare say that Christ will not yet prove, by ocular demonstration, that if men will not believe Moses and the Prophets, they will not believe, though some rise from the dead.

But it may be inquired, If you reject the spiritual or figurative meaning, and cling to the literal, who then are the two witnesses? In answering so grave a question as this, it behoves us to speak with great modesty; and we rather submit our view for investigation, than affirm it to be the “mind of the Spirit.” Of one thing, however, we feel assured;—that the prophecy of Revelation xi. is an unfulfilled prophecy—that it relates principally to the Jewish people, the scene being laid in the holy land—verse 1—and the usual distinction between that people and the rest of the world, mentioned in verse 2. Now the two witnesses will, I conceive, be of that people,—will be sent to them, and confine their labors principally to them. If, as I learn from the prophets, the Jews will be restored to their own land in an unconverted state, and will inhabit it some little time before they “look on Him whom they have pierced,”—Zach. xii.,—then it may well consist with the mercy of the Lord to that people, to send them some of his most distinguished servants to bring them to the faith of the Messiah, and to prepare them to receive their king “whose feet shall soon stand on Mount Zion;” for unless their “hearts are turned to their fathers,” they will not be “able to abide his coming.” Now, who, of all the ancient servants of God to that people, would be best qualified for this work? There are two of their ancient prophets who are regarded by that people as the greatest and holiest men that ever lived—and who would naturally exercise a greater influence over them than any others that ever lived. Those are Moses and Elias; both eminent for the services that they rendered to that people, and both remarkable for the manner in which they closed their lives. God himself, taking charge of their bodies, when called to rest from their labors. May not those be the persons, the very two witnesses, the two olive trees; that is, sons of oil, or anointed ones. The two candlesticks, or “burning lights,” “which

stand in the presence of the Lord of the whole earth,” as ministering spirits, ready to depart on any mission in which they may glorify God. If it be asked, why Moses and Elias, rather than Enoch and Joshua, Samuel and David, Elisha and Daniel, or any other eminent worthies who, through faith “obtained a good report,” we shall now assign very briefly the reasons which have brought us to the conclusion to which we have arrived.

1. The titles given to these two persons may furnish some clue by which we may ascertain their names. “*My two witnesses.*” Whose two witnesses? Christ’s? That will not be disputed. This book is the “Revelation of Jesus Christ, which God gave to him to shew unto his servants the things which must shortly come to pass.” Christ therefore says, “I will give power or authority to my two witnesses to prophesy,” &c. Now what two individuals had been special witnesses for Christ at the time this was spoken? For he spoke of them not as to arise, but at that time, “standing before the Lord of the whole earth.” Every believer is a witness for Christ. This, however, is general. To him gave all the prophets’ witness—Acts x. 43. This is more particular. “Ye are witnesses of these things,” Luke xxiv. 48, said Christ to the eleven; this is still more definite. But were there no others more special and extraordinary still, who bore testimony that He was the Christ; and who, by way of eminence, might be called his two witnesses? There were. At his transfiguration, Moses and Elias appeared and talked with him, and spake of his decease, which he should accomplish at Jerusalem. These two anointed ones standing before the Lord of the whole earth, were dispatched from the world of spirits to bear testimony that Jesus was the Son of God. Are they not then witnesses of him in a more exalted and peculiar sense than prophets or apostles, Waldenses or Testaments, possibly can be? They were emphatically Christ’s “two witnesses.” They are so still, and without doubt, will, in due time, appear again to execute their commission to prophesy in sackcloth and ashes, to that self-same people whom they once served with such acceptableness to God, and such honor to themselves.

2. The fearful attributes which are declared to belong to these two witnesses, further incline us to the belief that Moses and Elias are the persons intended by Christ in these words. “These have power to shut up heaven, that it rain not in the days of their prophecy.” What mortal ever possessed this power? Read James v. 17, 18, and compare it with 1 Kings xvii. 18; xviii. 42—45. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not, &c. Here then is a description of Elijah, which applies to no one else. How can we mistake it? Further—“Have power over waters, to turn them into blood.” Was this power ever exercised by any person but Moses? “To smite the earth with plagues as often as they will.” Does not this remind you of that same Moses by whom so many plagues were brought upon the land of Egypt? If this language is intended to give us such a description of these witnesses, as may enable us to identify them, how can the persons be more clearly pointed out? Here are features so peculiar that they belong to no others. They describe the only two persons that the Scripture declares ever possessed them. Further—v. 5—“If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.”

SIGNS OF THE TIMES.

BOSTON, FEBRUARY 1, 1841.

Views of the Prophecies and Prophetic Chronology, selected from manuscripts of William Miller; with a Memoir of his Life; by Joshua V. Himes. Boston: Published by Moses A. Dow. 204 Hanover Street. 1841.

EDITOR'S REMARKS.

We hold the doctrine of a man's responsibility for the sentiments which he publishes, whether they are his own or another's. He is accountable to the community, and will be held accountable at the great tribunal, for the good or the evil they produce. We have had this thought in view in all that we have done to give publicity to Mr. Miller's writings; both in the publication of the Boston edition of his Lectures, and of the numerous Essays and Letters from his pen which have appeared in the "Signs of the Times" during the past year.

Notwithstanding the fears of many, esteemed wise and good, that the effect of this class of writings upon the community would be deleterious; we have, on the contrary, witnessed, as we expected, the most happy results. Their moral and religious influence upon all classes who have given them a candid examination, has been most salutary.

We are now induced to add a second volume on similar subjects, with a short memoir of Mr. Miller's life. We send it forth with the fullest assurance of its usefulness to the church and the world. It will be a valuable aid to an understanding of the chronology of his Lectures; as also the dictionary of prophetic figures, and principles of interpretation, will be of great service to the biblical student.

As it respects the general views of Mr. Miller, we consider them in the main to be in accordance with the word of God. We do not, however, adopt the peculiarities of any man. We call no man master. Yet we frankly avow that there is much in his theory that we approve and embrace as gospel truth. For example:—His views of the literal interpretation of the prophecies—The character and divinity of Christ, and his personal reign on the earth—The restoration of Israel according to the faith of Abraham, with the rejection of the "judaizing notion" of the return of the carnal Jew to Palestine—The true millennium of the saints in the resurrection state; and the utter rejection of the modern notion of a temporal millennium—The first and second resurrections and judgments—The final destiny of the righteous and the wicked: on all these points we fully agree with him.

On the question of "prophetic periods," and of his laborious and learned chronology, we are not competent, with our limited erudition on the subject, to decide with such positiveness as on the other topics; having never given our attention to the critical study of the subject till within the last year. We, however, believe in the definiteness of prophetic periods, and feel satisfied that we live near the end of time. We have come to this conclusion by the prophetic times of Daniel and John, and not from the fact only that the kingdom has always been at hand.

These "times," (to which we might refer, if it were proper in this place,) are nearly accomplished, as all who believe in prophetic periods agree. Some have fixed upon the year 1866, some 1847, while Mr. Miller fixes upon 1843 as the "time of the end." We think he has given the more satisfactory demonstration of the correctness of his calculation. The advent is near. It is possible that we may be mistaken

in the chronology. It may vary a few years, but we are persuaded that the end cannot be far distant.

With these views, we proclaim continually the kingdom of heaven at hand. And not being able with the voice alone, and our limited abilities, to give the "midnight cry" the extent which we think the subject demands, we have availed ourselves of the aid of the press. Accordingly, Mr. Miller's Lectures were put into the hands of a popular bookseller, who has in the last year circulated five thousand copies. In the mean time, fifty thousand numbers of the "Signs of the Times" have been sent abroad in the United States and in Europe; and two thousand copies of the full Report of the General Conference on the Second Advent have just been issued from the press, for distribution. We now send out this volume to bear the same message, and arouse a slumbering world to duty.

Some repetitions may be noticed in this work, in consequence of many of the articles having been written at different times, without reference to publication in a connected series. But these the reader will find of advantage, on the whole, as they will present the subjects in various and new aspects.

The work claims nothing of literary merit. It is given in a plain English dress, that will present to the reader the various subjects discussed in a distinct and intelligible style.

We are not insensible of the fact, that much obloquy will be cast upon us in consequence of our association with the author of this work. This, however, gives us no pain. We had rather be associated with such a man as William Miller, and stand with him in gloom or glory, in the cause of the living God, than to be associated with his enemies, and enjoy all the honors of this world.

Finally, whatever may be the truth upon the subject treated in this volume, it is certainly one that commends itself to the serious and careful examination of all persons, whether saints or sinners. If, indeed, the grand drama of this world's wickedness and wrongs is about to close up—if, indeed, the Son of God is about to descend from heaven, to take vengeance on them who obey not the gospel, and to receive his saints to their final rest,—then how important is it that we should all know these facts—the wicked to tremble if they will not repent, and the righteous to wait with calm faith, and a certain hope for the coming of the Lord. Do not dream that all is well because you see no threatening signs of the great day. Did the inhabitants of the old world stand in fear of the flood? Yet the flood came and "took them all away." All great calamities which come upon the nations by special interposition of divine Providence have been sudden, and, by the mass, unexpected.

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Need I here repeat 2 Kings, i. 10? Elijah said, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty; and there came down fire," &c.,—or Numbers xvi. 26—35—"Moses spake unto the congregation, saying, Depart, pray you, from these wicked men, and touch nothing of theirs, lest they be consumed in all their sins; and there came out fire from the Lord, and consumed the 250 men." &c. If it be asked how did fire come out of their mouths, I answer, in the same way that rain came out of Elijah, and the plagues out of Moses. At their request or bidding these judgments came.

"Whosoever will hurt them, he must, in this manner, by fire, be killed." The captain and his fifty undoubtedly intended to take Elijah prisoner, that Ahaziah might wreak his vengeance on him, for the insulting message Elijah had sent him. 2 Kings, i, 6. But they were killed by fire. The 250 men that gathered themselves together against Moses, perhaps meditated his death—certainly intended his overthrow; and they were also consumed by fire. The beast from the bottomless pit, that shall slay these *witnesses*, shall himself be cast alive into a lake of fire, burning with brimstone—Rev. xix. 20. Thus whosoever will hurt them, will be killed by the same element of destruction which overwhelmed their former opponents.

Now, the description given of these two witnesses is completed. The reader will judge for himself which system of interpretation is to be preferred,—that which adheres to the plain obvious import of the language, and seeks its meaning not in the regions of fancy, but in the sober relation of facts, or that which gives the rein to the imagination, and allows it to make any selection out of the whole chamber of its imagery, in which it can discover some faint resemblance to the simple truth which it rejects. To say that the Two Testaments have now or ever had "power to shut up heaven, turn water to blood, and smite the earth with plagues as often as they will," is to say that for which there is no authority whatever, no shadow of proof in either sacred or profane history. If, then, they have not these powers, they are not the two witnesses. Neither are the Waldenses nor Albigenses—not would they ever have had this honor conferred upon them, had not a system of prophetic interpretation arisen which seemed anxious to make faith in the word of God as easy as possible, and to accomplish its object, stripped it of every thing marvellous by the simple method of renouncing the literal sense, and deciding that words of plain and well defined meaning should henceforth be regarded as metaphors, and their interpretation be figurative. That point being gained, and imagination called upon to apply those new principles of Hermeneutics, she amuses herself with brilliant displays of illustration,—dazzles and bewilders the unthinking multitude, but not instructs them, and not unfrequently brings the word of God into contempt. Alas! that so much darkness and obscurity should be wrought upon the best of books by a false system of interpretation.

The ministry of these two witnesses, together with their martyrdom, and final departure from the world, included in verses 7—13, shall form the subject of another communication.

I. P. LABAGH.

"The time of rest, the promised Sabbath comes—Six thousand years of sorrow have well nigh Fulfilled their tardy and disastrous course."

Cowper.

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LETTERS, APPENDIX, &c.

MR. MILLER IN BOSTON AGAIN. MR. Miller's health is so much improved that he is able once more to enter the field with a determination to labor for the good of Zion, and the salvation of souls, as long as his health and strength permit.

He is now giving a course of lectures to anxious crowds in the Chardon St. Chapel. Friends will be advised of his future labors in this paper from time to time.

It is expected that he will give an exposition of the "Book of Revelation," in this city soon: due notice of the time and place will be given in our next.

Several articles designed for this paper are crowded out. They will appear in our next.

THE REPORT OF THE GENERAL CONFERENCE.

Most of our readers have seen this rich pamphlet, replete with sound learning, holy doctrine, and varied interest. To such as have read it, we need not speak its praise. They hail it as the first born of a family, which prepares the way of the coming Lord of the whole earth; the beginning of our strength. But to such as have not seen it, a short description will be not unwelcome.

It opens with the proceedings of the Conference, in which the remarks of the Chairman, and the Circular Address of the Conference, are conspicuous. These draw freely on the New Testament, and on the primitive history, and the earliest fathers of the church, with the happiest effect to prove the divine original of the precious faith and hope of the coming Lord, in which the Conference assembled. The first article of faith recognized in the ancient church, and those universally recognized in all churches of Christ to this day, Roman, Greek and Protestant, confess the doctrine of the second advent near, and imply folly in those who remove this advent afar off. The same is the doctrine of the article on the second advent.

The articles in the Report, on the Chronology of prophecy, are drawn up with great care; and the conclusion to which they come, is one of singular concurrence with the learned Faber, the logical Habershon, the quick sighted Keith, and a score of others, among whom the Jewish Missionary Wolfe may be named, in attaching very grave importance, either to the precise date A.D. 1843, or to the years not long subsequent. It is true, that the names above mentioned do not look for the *end of the world* at that date;

but they, with a multitude of other learned and devoted men, look for most extraordinary changes about that date; and most of the class look for the fulfilment of the promise of the Lord's coming in that date. But to us it seems strange, that while they look for the coming of the Lord, and for the resurrection of the dead, and for the change of the holy living into the likeness of Christ's glorious body, and for the slaughter of the wicked, they should also look for *time* to continue, and for the race of the flesh and blood to increase and multiply; and wants and passions, and even death, to survive the Lord's coming and the resurrection of the dead! Who they may be that are to continue, whether holy, and so changed; or unholy and so slain, we find it difficult to conceive. And how flesh and blood are to enter into the kingdom, and corruption to inherit with incorruption; or how sin is to survive the Lord's appearing in his glory, or death is to continue in the earth, while the will of God is done in earth without sin, as it is in heaven: these and many similar things puzzle our faith and fall utterly out of due proportions.

The articles on the Chronology of Prophecy are not embarrassed with any such anomalies. Likewise that on the restoration of Israel, escapes from the fetters of Judaism and from the entanglements of the ritual and temple, and the sacrifices of the carnal seed of Abraham, in the Jerusalem, which is *Hagar*, the bondmaid, and her son; and leads us through and beyond and above this labyrinth of imagery, to the restoration of the chosen people, the *Israel of faith*, who will come from the East and the West, the North and the South, and will sit down with Abraham Isaac and Jacob in the kingdom of heaven; the true land of promise, and the only "Holy Land." It relieves the hopes of the Christian from all confidence in the flesh, though it be the flesh of Abraham and of Aaron. It cuts off the carnal mind from the hope of joys in the carnal Jerusalem, and presents instead thereof, to every believer in Christ, the promise of immortal felicity in the Jerusalem above, where there is no place for carnal joys; but the inhabitants are like the angels, even the children of God, being the children of the resurrection. The carnal Jews are only types of the spiritual seed, and the promises to the types are to be fulfilled to all the faithful and spiritual seed; and never to the types, as types; never to the carnal seed and to the unbelieving. We are of the spiritual seed, or we have no part in Christ; and what inheritance have we in this world's cities, even its Jerusalem? We have none; we ask for none; our hope is in heaven, our conversation is in heaven, our treasure, our inheritance is there; and they seem to us to be not unlike the tribes in the wilderness, who expect a return to Judea: they die ere they arrive there; as when Israel came out of Egypt. The promises are made to all the seed. The dead are a numerous family;

and they have not lost the inheritance by an untimely stroke. They will rise to take it. They will enjoy it in eternal life, under the Beloved, our King, who is the Savior of Israel, by faith now; and in the day of judgment by manifest revelation.

The Article on the Millennium sketches the doctrine in the light of the promises, of the prophecies, and the Gospel; as it is exhibited in the Bible. It then takes up the history of the peculiar doctrine of the twentieth chapter of Revelation from the time it first appeared in the writings of Justin Martyn, about the middle of the second century, and traces it down to the year 373, when it had become so hideous and gross, so carnal and heathenish, that the whole thing was condemned in a council under Pope Damascus. From that time to this, the papacy has effectually ruled the doctrine out of the church, both Roman and Greek; but in the Protestant church it began early to lift its head in the name of Anabaptists, and Fifth Monarchs, well known in the history of the fifteenth and sixteenth centuries. These were often very honest men, and were deluded by the hope of realizing, in this world, those high and holy promises, which are addressed to our faith in this world only, and are offered to our embraces by faith. The great Reformers, however, marked the distinction accurately, and drew a plain line of boundary between the truth and the error, by placing the stamp of a "*judaizing notion*" on all hopes of subduing, converting, and governing this world for Christ, "*prior to the resurrection*."

The Article proceeds to show through whom the doctrine, revived as above, passed into the favor of the Protestant church, a hundred years ago. How it was clad at first in terrors; how, at length, it slipt out of this covering, and now stands before us clothed in beatuous light, the hope of the most active sects. Also, notice is taken of the accord between the English millenaries of this century with the ancient millenaries; and of the value of their doctrine in that it retains the coming of the Lord, while the Millenists refuse his coming; and seek to understand it in a figure, in which the name CHRIST represents not himself, but another, called his Spirit; and "*His coming*" is not Christ's, but his Spirit's coming; and *His manifestation* is *invisible*, with other like absurdities. Having concluded the history of the doctrine, the Article tries its value by the analogy of faith, and by the more sure word of Holy Writ, and finds it to be, in the form now current, a base and spurious offspring, not belonging to truth; but full of the subtlety of the deceiver of mother Eve, and of the mother church, and now in this thing also of the Protestant churches; offering bliss in this sinful world, to cheat the faithful from its sure pursuit in the world to come.

We cannot conclude this notice without a word on the cover of the Report. It gives a bird's eye view of the doctrine of the Lord's coming and of its principle pillars, and refers

with authority to names and works and bodies of men, reverenced by all ages and denominations of Christians, in support of the doctrine, and also to many appropriate texts of Scripture. And altogether the support is such an one as every Christian will find profit and pleasure in reading; and the Conference will rejoice in circulating.

W.

We give the following extract from Part Third, page 56.

THE ANALOGY OF FAITH.

"Having then," says the apostle, "gifts differing according to the GRACE that is given to us; whether prophecy, let us prophesy according to the proportion (or analogy) of faith; or ministry, let us wait on our ministering."—Rom. xii. 6.

PART FIRST of this discourse opens the doctrine of a future state of eternal bliss in the earth, as it is announced in the Holy Scriptures, and as it was received and understood in the church, until the Reformation.

PART SECOND opens the doctrine of a future state of temporal bliss in this world, as it began to be understood by Muncer, Pfiffer, and King John of Munster, and as it was received and is held by the learned Whitby, the profound Edwards, and the canonical Encyclopedia of Religious Knowledge.

PART THIRD promises to try the prevalent doctrine of this age by the analogy of the faith, and by the word of the blessed God, and also to discuss in brief the whole subject of a millennium.

In trying any doctrine of the church, we should have an eye to the analogy of the faith; for faith has a due proportion between its component parts, which, if observed by the teacher, offers a picture of hope beautiful to the most critical and also to the least practised eye; and a picture of fear, appalling to every sinful heart. But if the proper analogy be disregarded, the several parts become distorted, and their hideous disproportions instantly offend multitudes, who would joyfully embrace the true faith, were it presented to their view in its own elegant symmetry and proper analogy. An image of the human face may represent every feature in its true place, but out of all due proportion, as in a painted mask; and, if assumed and presented earnestly to the life, it will involuntarily fill the beholder with unaffected horror, or with convulsive laughter; and a similar disproportion in the true faith may either stultify or offend the most devout hearers, notwithstanding the due parts are all there in their relative position, but only out of all christian proportion.

Where is the analogy of faith? Who can find and tell its dwelling place?

"Lo here!" cries the Roman; "Lo there!" says the Lutheran. "See here!" exclaims the Episcopalian, or "See you have it there!" adds the Baptist.—"Go not after them, nor follow them." The Christ, the Son of the living God, he is the Author and Finisher of Faith. Whoever abides in him prophesies according to the proportion of faith, and lives and walks according to the analogy of faith, directly following in the Master's pathway, through tribulation to the grave, and from the grave to glory. Sunlight is on that pathway; while gloomy darkness broods over every other. This is the way the Master trod, *through many sorrows to the tomb, and from the tomb to the heavenly glory.* Did He travel this way? Yes; even to mockery of his person as a king, and to abuse as of a slave; even to bear scourging and spitting and his own

cross, until exhaustion produced fainting; until he was submissively nailed to the tree and crucified, like a lamb led to the slaughter, and laid with the rich in his death. He arose, he revived, he ascended into glory. And do the preachers of the cross well to conceive that a period is approaching, in which mortals may hope to reign with him, with whom they have not suffered? Can a mortal *follow* the Lord Jesus to the heavenly glory, and not go the way he *led*? Should one attempt to follow after him to the same glory, by another way, that moment he ceases to be a follower of the Lord; and if, perchance, he should strike out a new path to this same glory, he is sure to be received as a robber at last, for coming to the heavenly fold by his own way, to the neglect of the royal highway and proper gate opened by his suffering Lord.

This view of the faith strikes you, whatever name you may bear, to be simple, pellucid, scriptural, and orthodox; those who would *follow* Jesus to the heavenly glory must go the way he went. Christian faith follows Christ, a pilgrim and sojourner, not having where to lay his head; a man of sorrows and acquainted with grief, even to death and the cold grave; thence by the resurrection to eternal life and joy. This is the analogy of faith the standard of the Master's life, by which being measured, the millennium of this world is found wanting and proved to be false; for it offers no counterpart to the temptation of the Master, or to the sorrows of the Master, or to the rejection of the Master, or to the agony and painful death of the Master.

The German Reformers, in the Augsburg Confession, Art. 17, publicly stigmatize the hope of a church empire, "prior to the resurrection," as a "*judaizing notion*;" and the Church of England, A. D. 1552, Art. 41, brand it a fable, and condemn those who revive and circulate the doctrine, as "*opposed to the Holy Scriptures*." Let the great men and martyrs who framed those articles answer for it; wisdom is justified of her children; for the "*judaizing notion*" and "*fable*" bears no sort of analogy to the *christian faith*: it offers no proportions corresponding to the life of Christ.

Faith follows the Lord Jesus through tribulation, to the cross, and to the grave; but the "*notion*" and "*fable*" which the reformers condemn, offers to the credulous to walk at ease through this world, on flowery beds, for a whole millennium, without a thorn to pierce, or bramble to rend, or serpent to bite the well-fed flesh, and at last, to pass away in ecstasy to the higher glory, no one knows how.*

Nothing can be more unlike the pathway our Master trod, and all his faithful have followed, from the apostles to our time, than this fabled mode of life in the carnal millennium. He was tempted by Satan; but the millenists cannot be, for in their day satan will be close bound and shut up. He was afflicted with bodily hunger and want; but they cannot be, for all needful things are to be spontaneously produced. He was despised and forsaken of men; these cannot be, for all are to be of one heart of love in the millennium. He mourned over Jerusalem; but they cannot, for it will be both their joy and the joy of the whole earth. He was rejected by the rulers; but they are to be themselves the rulers in that day. He despised the *shame* of the cross; but they cannot, for they are to live joyfully all their days amid the triumphs of the cross.

* "They will die, or rather fall asleep, and pass into the invisible world." Hope. Mill. State. p. 75.

He died a painful death; but they are to "fall asleep, and pass into the invisible world."

Faith has a beautiful analogy, and an unimpeachable standard, in the life and example of its Author and Finisher. He was born of a woman. He endured toil in mechanical labor; he encountered hunger and the tempter in the city, and in the wilderness; he suffered reproach as a lover of wine and of good living, and yet was a pilgrim, without any certain dwelling-place. He was rejected and despised of men; was betrayed by a chosen and trusted follower; was mocked by his foes, was deserted by his disciples, was buffeted by the soldiers, was condemned by the rulers, and crucified with criminals, a slave's death, as if for a base offence against the laws of God and of man. All faith must fall far below this standard, but it is not Christian unless it bears some analogy to it; and if any are without chastisement, of which all are partakers, then are they bastards, and not sons. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The millennial notion offers no analogy to this trial of the sons, and admits of proportion to the faith only of bastards; it presents no counterpart to the sufferings of Christ, and, therefore, can secure no part in the glory which is to follow.

THE FOOLISHNESS OF GOD IS WISER THAN MEN. 1 Cor. i. 25.

This is a bold speech; it deserves to be repeated with great reverence. To imply foolishness in the All wise is only tolerable in the way of humbling the pride of human wisdom. To that end the apostle uses the expression. Daily events illustrate its truth. To the wisdom of this world the cross has ever been foolishness. It is deemed unsuitable that the just should die for the unjust; that the Holy One should overcome death and him that hath the power of death, by the sacrifice of an innocent person; but "the foolishness of God is wiser than men." The Most Just maintains his justice, by the cross of Christ, and purchases redemption for a lost world, by the death of his only begotten Son. Wise men revolt at this "foolishness;" but they are only wise men; and the word of God, that shall stand, when the heavens fall.

So, wise men regard the coming of the Lord "*at hand*," for eighteen hundred years as "foolishness." It is to them absurd; even a child might know better in their opinion. They think it much more becoming, to suppose that the Lord came at the destruction of Jerusalem, than that "*quickly*" can cover eighteen centuries; though no one then saw Him, whom, when he comes, every eye shall see, and every knee shall bow before him. They, in their wisdom, understand grim Death, the king of terrors, for the king of Glory; and in his ghastly visage they behold the Sun of Righteousness, the one altogether lovely; because to them it is "foolishness" to expect the resurrection of the dead, and "the glorious appearing of the great God and our Savior Jesus Christ." They count it folly to become as little children, in matters pertaining to the kingdom of heaven; and they seem to know better than the Master, being sure that his kingdom is of this world in which they dwell, and

that it will be made more and more manifest, until every eye shall see it, but never an eye shall see the King in that kingdom.

Again, they think, in their wisdom, that this world under the curse, lying in wickedness, and full of all manner of idolatry and blasphemy;—scourged with plagues, storms, wars, pain and death, is a very clever place notwithstanding; and that it is "foolishness" to look for its Maker to cast it into the furnace, mould it anew, and bring it out free from sin and corruption, and delivered from the bondage of death. They rather have this world with its prince, than see the Lord of all coming in the clouds of heaven. In their wisdom, they cannot desire such a revolution as his personal coming is sure to make. They think well of such a change, as he might please to make, *in favor of ruling this world by THEM*; even in his wisdom; but to pass off this old world for a new one, in which he himself will reign, is to them "foolishness." They have no idea of it; "because the foolishness of God is wiser than men."

Wise men fail of perceiving that the Lord's appearing is the appearing of the Lord; because it is to them "foolishness;" they in their wisdom suppose his appearing to be an invisible appearing, which is an absurdity they are driven into, in order to avoid his manifestation in glory, who has already manifested himself as a servant among men. They refuse him personally to possess his throne, and reign over them; because it is foolishness for them to think of him on the throne of that earth, in which he is clothed at the right hand of power. They, in their wisdom, look for him to come, not himself, but another which is to look for him, and not for him; and is impossible. They allow his dominion, but cannot entertain the thought of his exercising it in person; it must be by a substitute or vice-gerent, or deputy: to rule in person would be most unsuitable, although he suffered in person, and in person exclaimed; *Eloï, Eloï, lama sabacthani!* It is well that he personally died on the cross; but that he should personally sit on the throne of all nations, quick and dead, is "foolishness." He wore the crown of thorns in person; but that he should wear the crown of empire personally, the wisdom of the wise is puzzled to understand; it is "foolishness" to him. In the wisdom of this world, He who was personally transfixed with a Roman spear, should wield the sceptre of empire by a substitute? He who was pierced in his hands and feet for transgressors, should not himself hold the sword of justice—that were "foolishness;" but he should have some pope, or high priest, to hold it for him; *that* were wise. But to make an end—"The foolishness of God is wiser than men."

WARD.

A recent letter from one of the Baptist Missionaries in Burmah, states that appearances in the East indicate that Mr. Miller's views of the coming of Christ are correct. Many of the Christians there believe the advent near—and that the political horizon indicates a general war!

THE DISCIPLE. "Master we saw one casting out devils, and we forbade him"—Why? Because "He followed not with us."

THE LORD, "And Jesus said unto him, forbid him not; for he that is not against us, is for us."

[The editor loves the Master, and means to obey him. In the mean time, lest any modern disciples should be troubled with the ancient bigotry, or heresy of separation from the good, for opinion's sake, we recommend to them the following article from a truly orthodox brother.

ED.]

In this day of sectarian zeal; when the church, by the dissensions prevailing, is proved to be Babylon, or confusion and discord, it is next to impossible to engage in any great enterprise, except by striking hands with some whom others of our associates would reject. This calamity stares the politician in the face while he consults for his party; and the abolitionist while he consults only for the slave; and it troubles the Christian exceedingly, while he has an eye single to the glory of his sect.

Having, by request, to make a few remarks on this head, I come to the point at once. Some standard of faith the gospel furnishes, around which all the followers of the Lamb may rally together, and ought to rally now: and one is discovered to me, under which any that enlist for the Captain's sake, I am ready to own fellow-soldiers in war, and fellow citizens in peace; whether they are of this sect or that, this country or that, bondman or free, kings or republicans. Behold it; THOU ART THE CHRIST, THE SON OF THE LIVING GOD. (Matt. xvi. 16.)

"Heresy! heresy!! The Socinian, the Universalist, the Unitarian, will all come into the camp, under this banner!"

In every large army there are many hard citizens, turbulent, reckless, hard hearted soldiers; but when we come into the fight, for our hearths and liberties, our wives and children, our country and its institutions, the army is never too numerous; and oftentimes the wickedest in the camp, are the stoutest in the field of battle, they slaughter the enemy with a bravery, that all patriots admire and praise, and that the most accurate veteran will gratefully acknowledge. Therefore, I shall not deal harshly with the poor fellows, children of our common Father, and soldiers of our common Lord; if only they love the Captain and obey orders.

"But how can a Socinian love, and a Universalist obey the Lord?"

Now one may be easily curious where another is hardly wise; and so I let this question pass, while we take our stand on the Rock, and consider, that if it were not *every way suitable*, the Master Builder would not have chosen and laid it for the foundation of his church. "On this rock I will build my church," he exclaims; and who will not say, Amen! Who will say, "Master! the Rock is too broad"—or "it is unequal"—or "it is insufficient"—or "it is not firmly placed?" The same philosophers, in their wis-

dom, rejected Christ; whose children reject the rock or creed, on which he positively asserts he will build his church. Their folly was not manifest to the fathers, nor is this folly manifest to the sons; though it is ever the height of folly to reject the counsel of the blessed Lord God.

"I am orthodox, and how can I engage with those who disparage my Lord and King?"

Stand firm my friend, my brother; and our King make thee strong as David. We will not desert the banner of our King for the watchword of a party; we will not be enticed from the Rock of the church universal, by the Shibboleth of a sect. Unitarians and Trinitarians may be far too learned in the mysteries of the Holiest of the Holies for our poor brain. They that have great light do well to be thankful, and not to despise their weaker brethren. I should be glad to understand all mysteries, but charity of deportment toward all who strive to honor the Lord, is more precious than the gift of prophecy. Do we honor him as we ought? Oh! shame and confusion of face forever belong to ourselves, to myself, that I honor him so little; that I converse of all others sooner; that I call on him no more! Those who refuse him honor, I will not in his name honor; but if I refuse to acknowledge all who do not honor him enough, I cut off myself. To love my neighbor as myself, I must acknowledge his fellowship, even though he honors the Lord less than he ought.

I will come closer, if the reader can bear with me. Some holy men are afraid of the doctrine of the Lord's coming, because it is found on the lips of other some, who being caught at the passages of Jordan, cannot frame to pronounce "Trinity," but only "Inity." This is holy truth, though not of the sacred record; and in all soberness, I think this word as good as that; neither of them are in the Bible; and men use them to distinguish between Gilead and Ephraim, more than humbly to glorify God. Do not mistake me. I am one of the straightest of the sect, commonly called Pharisees. And I am decidedly hostile to all those doctrines and practices among men, which degrade and dishonor the name or offices of our Lord Jesus Christ. I am free to say they seem to me greatly to err, who fear robbery, in that our Lord himself feared none—"for Jesus to be equal with God." (Phil. ii. 6.) They seem to me to be wholly in the wrong, who refuse to ask of Him, by calling on his name; a privilege, which the Holy Scriptures allow, and all ages of the faithful have enjoyed; notwithstanding some "new light" brethren would soberly take it from us. But I must forbear; my object being not to reprove any, but only to encourage all the faithful to unite under the banner of the cross on earth, for the crown in heaven: and to despise none, who love our Captain, and obey his laws, whether they aspire, or hiss the Ibboleth of a sect; while, at the same time and always, I will not conceal, but do openly avow my faith and truth, that He is Jehovah of

Hosts, the King of Israel, our Savior and shortly expected Sovereign Lord and King. If a party man, let me be found on the Lord's side, and all my friends with me; then it matters not who may be on the other. The onset is dangerous only to the foe, when Jesus leads, and his soldiers are faithful and true to Him. "Blessed is he that cometh in the name of the Lord."

CHRONOLOGY OF THE DESTRUCTION OF THIS EARTH BY FIRE.

MR EDITOR,—I wish to give you my own views on 2 Peter iii., relating to the chronology of the destruction of the earth by fire, as therein set forth.

I am satisfied from both the text and the prophets, who elsewhere have written, that the commonly received opinion, which places it as contemporaneous with the period of the appearing of our Lord, is not well founded. Bro. Miller, in his argument, has failed to show that such a construction can be sustained. On the reverse, he has proved that the day of Judgment is 1000 years in duration. The apostle as a preliminary to this announcement, in the 8th verse, states, that he would not have us ignorant of this fact, to wit, that a day unto the Lord is as a thousand years, and (note) a thousand years as one day, alluding no doubt to the opinion as expressed by St. Barnabas (Apocryphal New Testament) to wit, that as the natural world was six days in its creation and the seventh a day of rest; so that in six thousand years the work of the moral creation would be finished, and the seventh a period of rest for the people of God, as St Paul states, Heb. iv. unto which the 20th chapter of Revelation witnesseth. Now the argument of St. Peter appears plainly to set forth, that the day of the Lord is of a thousand years duration, in verse 10th the apostle states that that day so cometh as a thief in the night, in the which (day) (that is sometime during the day of a thousand years) the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, &c. : and afterwards in the 13th verse he says that a new heaven and earth are created, wherein dwelleth righteousness.

(The object of the apostle seems rather to warn us to watch for the coming of our Lord, and not to place our affections upon things transitory and fleeting, rather than definitely to define at what period it was to take place. See 11th verse.) Now if we examine chapters xx. and xxi. of Revelations closely, we find, from the statements there made, that the destruction of the earth takes place at the end of the thousand years. In the 20th chapter St. John (having in the preceding chapter given the history of the overthrow of the beast and false prophet,) goes on to describe the binding of Satan for a thousand years, and the reign of Christ and his saints for that period, and informs us that the rest of the dead lived not again until the thousand years was finished; then goes on to state that at the end of the thousand years satan is loosed and deceives the nations, and leads them against the camp of the saints; and of the overthrow of the wicked host. In the 12th verse he states the events of the last Judgment, when the residue of the dead are raised, and states that the sea gave up the dead that were in it, &c., and then in the 11th verse tells us that the heavens and earth fled away from the face of Him that sat upon the throne; agreeing with St. Peter's statement; and in the 12th chapter,

1st verse states "I saw a new heavens and earth, for the first heavens and the first earth had passed away, and there was no more sea" &c. Now it appears plainly from this testimony, that the sea remained until the final Judgment, and of course, through the thousand years, as in the new heavens and earth there was no sea. Now if we place the chronology of the creation of the new heaven and earth at the beginning of the thousand years, how could the sea give up its dead if there was no sea in existence, and they must have remained in the sea, as the 5th verse of the 20th chapter states that the rest of the dead lived not again until the thousand years were finished. It is plain from this, that the new heavens and earth were not created until after the final Judgment, when all the dead are raised. This presents the chronology and meaning of St. Peter's remarks plainly to our view, and makes the testimony of the two apostles agree. In my next I will give you some further comments from the Old and New Testaments on this subject.

Your obedient servant,

A. MYRICK.

Boston, Jan. 1. 1841.

TURKEY AND EGYPT.

Continued from page 159.

In the summer of 1837, the Pacha of Egypt, finding himself obliged to keep up a large army to carry on the war in Arabia, and to keep the Sultan in check, made propositions to his Highness, the Grand Sultan, to pay in future a larger tribute, on condition that Egypt and Syria should be hereditary in his family. He promised to disarm his fleet and reduce his army. Sultan Mahmoud, though he declared that this concession was contrary to the rights of the Caliphate, consented to relinquish Egypt, but demanded that Syria should be restored to him as a compensation for the pardon which he granted to his vassal. In consequence of this requisition, the negotiations were broken off, and affairs remained in the same condition as before.

In 1838, there was again a threatening of war between the Sultan and his Egyptian vassal—Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future, he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been again restrained by the influence of the foreign ambassadors, and persuaded to delay. In the meantime, Mehemet Pacha, in consequence of the arguments of the European consuls, had modified his pretensions, and countermanded his fleet, after it was ready to sail. The Sultan, in consequence, changed the destination of his fleet, which was on the point of sailing, and the war was again postponed. The prospect of the maintenance of peace was strengthened by the announcement by the envoy of Mehemet Ali, that he was ready to pay a million of dollars, arrearages of tribute, which he owed to the Porte. An actual payment to the amount of 750,000 dollars was made in August of this year. The efforts of the European powers, with both the parties, though not sufficiently powerful to effect a reconciliation, were so far successful as to prevent an actual outbreak. Both parties, however, continued their warlike preparations. The Sultan strengthened his army and his fleet, procured European officers, and fortified the towns of Koniah and Angore.

In March, 1839, war appeared inevitable. The Sultan seemed resolved to be avenged of his vassal, and declared that he would march in person at the head of the army. He had sent his rear admiral to demand of Mehemet Ali the payment of the tribute due, but the envoy was not able to see him, in consequence of his absence in Abyssinia, or could not obtain a promise of an interview until September. The Sultan was indignant, and pressed his military preparations in every department. The French, Russian and English ambassadors used their best efforts to restrain him, and in reply he gave assurances of his pacific intentions. Reinforcements, however, were sent to the Seraskier of the army of Asia, Hafiz Pacha, at Orfa, on the frontier of Syria, and the fleet, of 27 sail, was ready to sail in a few days. The French government offered its mediation between the Sultan and the Viceroy. The Sultan declined it, and appeared more disposed than ever to treat Mehemet Ali as a revolted subject. The latter, in reply to the representations of the consuls general of France, England, Russia and Austria declared that he had conquered Egypt, Arabia, Sennar and Syria by the sword, and that he would preserve them by the sword, and that if the Sultan sent his fleet to sea, he would take the command of the Egyptian fleet in person, and would try the chances of war. He ordered a new levy of 50,000 men, having already under the command of his son, Ibrahim, in Syria, an army of 80,000, of which 30,000 were at Aleppo, and a strong reserve at Damascus. In April, the prospect was again changed, and both parties assumed a more pacific attitude, and both made to the allied powers the most pacific professions.

On the 21st of April, however, the first column of the Turkish army crossed the Euphrates near Bir. This was not necessarily regarded as a hostile movement. The Egyptian army was concentrated near Aleppo. Though some slight skirmishes took place, the negotiations for peace, were still carried on. The ambassadors of the allied powers had frequent conferences with the ministers of the Porte. The Sultan published a proclamation in June, declaring on what conditions he would make peace, which was soon followed by a decree, in which the Viceroy and his son were declared to be deprived of all their functions, and the dignities with which they had been invested, and Hafiz Pacha was appointed to replace Mehemet Ali in the government of Egypt.

Mehemet Ali, having received from his son Ibrahim Pacha, who had the command of the Egyptian army, a letter announcing that the Ottoman army had taken possession of four villages, and placed arms in the hands of their inhabitants, declared to the consuls of the four great powers, that he should henceforth be compelled to oppose force to force, and that he should give orders to that effect to his son, but that he should also give him directions to await the arrival of the Turkish commander, on the Egyptian territory, that they might be proved to be the aggressors. But to strengthen himself as much as possible, the Viceroy called on the Bedouins of the desert for assistance, and received from their Sheiks more than twenty thousand men.

To be continued.

Bro. J. and also a *Bible Reader*, will appear in our next. We are grateful to all the friends who have contributed for the paper, and will endeavor to give each one a fair hearing in due time.

of the New York Observer, by the Rev. Mr. Perkins, Missionary at Ooroomiah, (Persia) Aug. 30, 1840, will show clearly the movements of the "little horn," or the "Beast," in the dominions of the "False Prophet."

After speaking of the signs of the times, and the bright prospect of the establishment of Protestant Missions in the East, he goes on to say:—

There is, however, a dark shade to this bright picture, which, ungrateful as is the task, I feel constrained to portray to the American churches, and beg to do so, through the medium of your columns. The numberless and remarkable facilities, which are now opening, in connection with the changes above named, for the introduction of Christian light and Christian influence, into these Mohammedan lands, seem to be far better understood and appreciated, and much more eagerly embraced, by *Papist* than by *Protestant* Christians. Sad indeed it is, that the children of this world are always so much wiser in their generation than the children of light.

I shall allude, in this letter, to the influx of Papists into *Persia only*; though probably as much, or more, might be said in relation to their recently quickened efforts in Turkey, and perhaps in other parts of Asia.

It is now nearly two years since two European papists made their appearance at Ooroomiah, one of them an Italian priest, and the other, professedly, a French antiquarian. They called on us, a few moments, and stated their object to be simply that of travellers on their way to Bagdad. The most conspicuous of the two was the Frenchman, who gave us his address as M. Boie, with a somewhat pompous string of learned honorary titles, and attempted to astonish us with some account of his antiquarian researches and discoveries in Turkey. This same learned antiquarian has, however, since proved to be a French *Catholic Monastic*, of the *Lazarist order*. And while at Ooroomiah, at that time, he so far put in operation his Jesuitic schemes, as to dupe a young Nestorian bishop, and would have made sure of his prey, had we not, some time afterward, discovered the plot and warned the bishop of his danger.

From Ooroomiah, these Papists went to Tabreez; but instead of traveling onward to Bagdad, as they had declared to be their purpose, when here, finding the state of things favourable to their designs, they immediately applied to the prince-governor of Azerbijan for permission to open schools, which permission they readily obtained. The Italian priest then returned to Constantinople, for more *Lazarists* to come on and occupy the field; and the Frenchman made arrangements, and at length opened a school for young Mussulmans at Tabreez.

About a year since, this Frenchman made a second visit to Ooroomiah, to make sure of the young Nestorian bishop, whom he supposed he had fairly entrapped, through correspondence, by promises to give him money and secure for him great worldly aggrandizement, in case he would allow the Catholics to open schools among his people, and second their plans and efforts. Did my limits allow, it would amuse your readers should I insert in this connexion some extracts from his letters to the bishop, which, through the favour of the latter, are now in my possession. This Nestorian bishop is an ignorant young man, and withal, extremely vain. Of course, the Frenchman, in the true spirit of a Jesuit, would address his vanity, as the weakest

and most vulnerable point in his character, in the hope of thus gaining him. Accordingly, he often declares the ineffable delight he should feel, in approaching and bowing before so venerable a personage, and being honoured with a permission to *kiss his feet*. The conception of the latter attitude is consummately ludicrous to us,—especially as we have often seen this same boyish Nestorian bishop about *barefoot*, with feet so dirty, that it would seem to require no common attainment of even monkish piety, to prompt the penance of *kissing them*. However, such an attitude might be the most effectual method of inflating the young man's vanity, and thus upsetting him,—and just this, it was the learned antiquarian's object to effect. But how great was his disappointment and chagrin, to find the bishop, who had been warned by us, on the subject, totally disinclined to have any thing more to do with him. Stung by mortification, he made an ineffectual attempt to awaken prejudice against us at this place, and on his return to Tabreez, threatened loudly to the English gentlemen resident there, that he would publish, respecting us, in European journals, in a manner that would present our characters in a revolting light to the civilized world. Conceiving me to be the principal obstacle to the success of his schemes, among the Nestorians, he honored me with rather more than my share of his threats and maledictions. Feeling assured, however, that *Protestant Christians* will understand the spirit and the representations of Papal emissaries, we have given ourselves no trouble on the subject.

It is worthy of remark, that this Frenchman, on his second visit here, that he might take the better with the Persians, who are very fond of show, instead of wearing the habitments of a *Lazarist monk*, or the dress of a common gentleman, assumed the garb of a *MILITARY OFFICER*—sword and epaulette, and proclaimed himself to be a *French colonel*!

Meanwhile the Italian priest had succeeded, at the well stocked monasteries of Turkey, and from the propaganda itself, in starting onward to Persia papal priests, who are still coming in like locusts to devour the land. Mr. B—, the pioneer and ringleader, has gone to Isphan, and opened a school for the Armenians as well as the Mohammedans, to revive the dying embers of papacy that have long been almost extinct in that city. The school at Tabreez is prospering in the hands of two of his coadjutors; and they speak of soon being reinforced to an extent that shall enable them to open other schools at Tehran, at Salmas, and at Ooroomiah.

Thus it is evidently the plan of these papists to pervade all *Persia* with their influence, and sweep the whole board,—a plan to which the Persian government will offer no obstruction, and for the success of which the strong disposition of the people to receive European instruction, presents almost unparalleled facility. Their hope seems to rest primarily on the native *Christians*—the Armenians and Nestorians—as likely to become the most easy and early prey to papacy. But to secure this object, they wisely deem it necessary to do something also for the instruction of the Mohammedans, that they may satisfy the expectation of the rulers, and conciliate all classes of the people, and obtain an amount of influence in high places as well as low, which shall enable them to prosecute their efforts, unmolested, among both nominal Christians and Mohammedans; nor are they probably without hope, that from the latter also—

particularly in the event of political revolutions—they may, in due time, secure a rich harvest of converts to the Papal religion."

This then is only one instance of the activity and success of the emissaries of the Pope, or "little horn." His efforts are becoming general, and will, if time permit, become universal. He will continue to make war with the true saints until Christ shall come a second time without sin unto salvation. Then the Beast, False Prophet, and Dragon will be destroyed together, and the millennial reign will commence. The kingdom will be given to the saints of the Most High, who will possess it forever, ever, forever and ever.

FURTHER REMARKS.

Since writing the above, an ancient work of Robert Fleming has fallen into our hands from which we quote the following sentiments.

FIFTH VIAL. "And he poured out his vial upon the seat of the Beast." &c.—"But we are not to imagine that this vial will totally destroy the papacy (though it will exceedingly weaken it,) for we find this still in being and alive, when the next vial is poured out.

THE SIXTH VIAL, verse 12.—will be poured out upon the Mahomedan Anti-Christ, as the former on the Papacy. And seeing the sixth trumpet brought the Turks from beyond Euphrates, from crossing which river they date their rise; this sixth vial dries up their waves, and exhausts their power, as the means and way to prepare and dispose the eastern kings and kingdoms to renounce their heathenism and Mahometan errors, in order to their receiving and embracing Christianity.

"Now seeing this vial is to destroy the Turks, we hear of three unclean spirits like frogs, or toads, that were sent out by satan, and the remains of the polity of the church of Rome, called the Beast and the False Prophet, in order to insinuate upon the eastern nations, upon their deserting Mahometanism, to fall in with their idolatrous and sprurious Christianity, rather than the true reformed doctrine. And these messengers shall be so successful as to draw these eastern kings and their subjects, and with them the greatest part of mankind to take part with them. So that, by the assistance of these their agents and Missionaries, they shall engage the whole world in some manner, to join with them in rooting out the saints."

Let the reader take notice, that these sentiments were written one hundred and forty years ago. Then let him carefully compare them with the foregoing letter of the Pope, and the letter of Mr. Perkins on the signs of the times in the East, and he will see a very remarkable fulfilment of Mr. Fleming's exposition of the fifth and sixth vials; indeed, if he had written but yesterday he could not have more accurately described the present condition of the East.

It remains now for the "little horn" to prosecute the war with the saints for a little season,

when the seventh angel will sound, and the Ancient of days will come in the clouds of heaven.

THE TWO WITNESSES.

Continued from page 164.

We come now to consider the ministry of these two servants of God, together with their martyrdom and final departure out of the world. 1. The nature of their ministry, this is declared v. 3. *They shall prophecy*, i. e. not merely declare events shortly to take place, but preach righteousness also. They shall especially seek to convince their brethren, that Jesus of Nazareth, whom their fathers slew, and hanged on a tree, but whom God raised from the dead, and set at His own right hand in the heavenly places, is the Messiah promised in the Scriptures, that He will soon appear in glory to take vengeance on all them who know not God, and obey not His Gospel, and to set up a kingdom which shall never be destroyed, Dan. ii. 44. They will then exhort them with all earnestness to seek his favor, by a timely repentance and faith; to kiss the Son lest He be angry, and they perish in the way when He cometh forth out of His place to punish the inhabitants of the world for their iniquity. But as Paul "who mightily convinced the Jews out of the Scriptures, showing that Jesus was the Christ," found them "slow to believe what their prophets had written," so these two witnesses will find that stubborn unbelief of eighteen centuries will hardly yield to the testimony of those who have come from the world of spirits; they will therefore afflict their souls before God, for the unbelief of their brethren, and put on the outward badge of humiliation and grief, viz. sackcloth v. 3, which the prophets under O. T. frequently wore in seasons of threatening danger, or spiritual declension. 2. The duration of their ministry is next declared, v. 3. a thousand two hundred and sixty days. A very important question here arises, viz.—whether these are literal or prophetical days. A prophetical day is a year, Ezek. iv. 6; a literal day twenty-four hours. How can we decide which is intended. We here apply that great principle of interpretation, that key which unlocks many mysteries, viz., depart not from the literal sense unless driven from it by necessity; or in other words, do not make metaphors or symbols out of plain expressions, unless the first and simplest meaning of them is either contrary to other parts of the word of God, or impossible in itself. Now 1260 literal days, or three and an half years in the first and simplest meaning of the words convey a very natural and reasonable idea. That the period of their ministry should be limited, is in perfect accordance with the past. Christ's was limited, and was, as is generally believed, three and a half years. John Baptist's was limited, and was probably of about the same duration, and in this short time they each accomplished a great work. Why then should three and a half years, or 1260 literal days be deemed too short a period for Moses and Elias to fulfil their important embassy of witness bearing, and upon the eve of the present dispensation, themselves to sound the midnight cry, Behold the bridegroom cometh? Certainly if literal persons are intended by these two witnesses (as we think has been satisfactorily shown) then literal days best comports with the period assigned them to finish their testimony. Three and a half years of laborious and useful service has often been performed by men as witness bearers for God; but 1260 years never has been by any individu-

al. Does not, then, the history of the past unite with the first and plainest rule of interpretation, to decide in favor of literal days? This period having expired, these faithful servants of God are called upon to seal their testimony with their blood, v. 7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. This verse introduces several topics of grave consideration. Who is this beast? From whence does he come? Why does he make war on the two witnesses? These inquiries on which we have bestowed the most careful reflection, we shall now endeavor to answer. Inasmuch however, as the first and second of them would lead to a considerable digression from the subject immediately under discussion, *the two witnesses*, we shall omit them at present. To the third question, then: why does the beast make war on these two witnesses; we now direct our attention. The first reason we assign is contained in verse 10, "because these two prophets tormented them that dwelt on the earth." And here we must pause for a moment to notice a further confirmation of the opinion we have already expressed, that these two witnesses are literal persons. In addition to the personal powers ascribed to them in verse 6, "to shut up heaven," &c., personal official titles are here applied, *they are called prophets*. Now this title is never applied, in the Scriptures, to an impersonal object. Prophets, in Scripture language, always mean men, never mere things, and when these two witnesses are expressly declared to be prophets, and to do the work of prophets, is it not making almost as cruel a war upon them as the beast does to strip them of that literal existence with which the Holy Ghost has clothed them, and reduce them to non-entities—if this is not "handing the word of God deceitfully," then we are at a loss to know when this sin can be committed.

But how will these two witnesses, now declared to be prophets, torment them that dwell upon the face of the earth? We answer, by the exercise of the powers ascribed to them, v. 6, "to shut up heaven that it rain not," to turn water to blood, and afflict with plagues, &c. We can hardly suppose that the sacred writer would have been so particular in noticing the fact that these two witnesses possessed these powers if they never were to be exercised, but always to lie dormant within them; but they having formerly possessed them, and exercised them, and still possessing them, and perhaps on this account having been deemed the most suitable persons to despatch on their extraordinary mission, the record of this fact is very important, it furnishes them with their credentials. As Christ in Luke iv. 16—21, referred the Jews to Isaiah lxi. 1—3, and said this day is this scripture fulfilled in your ears, so may these two prophets in the exercise of their powers refer to this very prophecy in confirmation of their mission, and as evidence that their testimony should be received. And why should it be thought more strange that Elijah should chastise an ungodly enemy at this time with famine, the necessary consequence of drought, than at a "former time?" He punished Ahab in this manner for his unprecedent wickedness. Ahab withheld him and he shut up heaven against him, and by the powerful testimony he bore for God and against Baal, 1 Kings xviii. 30—40, proved a real tormentor to Ahab, so that this monster of wickedness, sensible that the disasters which beset him proceeded from Elijah, charged him with being a troubler of Israel, 1

Kings xviii. 17. Or why should it be thought a strange thing that Moses should deal with this beast at this time, as he formerly did with Pharaoh, afflict him with plagues one after another? Moses continually insisted that Jehovah was the only true God, and by the proof he furnished of this and the plagues he brought, proved also Pharaoh's tormentor. Here then is a reason why this beast should make war on these two prophets, their tormentors, expecting by their death to be relieved from their testimony, and escape the further infliction of their judgments; so Pharaoh and Ahab reasoned, and therefore sought the lives of their tormentors, and it is not therefore surprising that this beast, a greater monster still in iniquity, should, reasoning in the same manner, make war upon them.

But how mysterious are the ways of God, and His "Judgments past finding out." He who formerly rescued these prophets from the vengeance of incensed potentates, now delivers them up to the infuriated rage of the most vehement and virulent of all his foes. "The beast that ascendeth out of the bottomless pit shall make war upon them, and overcome them, and kill them." That such language as this should ever have been pressed into the service of those who maintain that the two witnesses are the two Testaments, seems almost incredible; What! the word of God overcome and slain! "All flesh is grass, &c., the grass withereth, but the word of the Lord endureth forever." If this be the written word, as from the succeeding clause, "and this is the word which by the gospel is preached unto you," seems to be intended, then who will maintain that this has ever been *unwritten*. The papal church, however great her sin in perverting the gospel, was never guilty of destroying the Testaments. On the contrary, she was always tenacious of the authority of the Vulgate, and during all the dark ages, this, with many other versions, were to a certain extent in use throughout Christendom. With what propriety then can it be said that the two Testaments were ever made war upon by the Romish Church, overcome and slain. The Jews scattered every where maintained in their synagogues written copies of the Old Testament, so that one witness was alive. The Waldenses and their associates, the Lollards, Culdees and others, were certainly never destitute of the New Testament, so that the other witness was in existence. In fact it was because the word of God which endureth forever, could not be slain by the Romish Church, although she had herself locked it up in the Latin tongue, that Wickliff, Huss, Jerome of Prague and a host of others were continually springing up and preaching the gospel in its purity, and with great success in different parts of Europe. But while the two Testaments, the *imaginary witnesses*, could not be destroyed by the Romish Church, another power shall destroy the *real witnesses*; the prophets which ascendeth out of the bottomless pit. He shall make war upon them, overcome them, and kill them. A prophet is mortal, can die, may be killed; such has often been their fate, and such seems to be the lot appointed for Moses and Elias, one of whom has never yet tasted of death, and the latter end of the other was singularly remarkable. Why God has so ordained, in his infinite wisdom, that these two men shall re-appear in their bodies, and after a short season of witness bearing be overcome and slain, is not for us to inquire, unbelief may make a stumbling block of such a truth, and cry out, incredible! impossible! absurd! just as the

Jews do of the great mysteries of Godliness. God manifest in flesh! but all considerations drawn from such sources have no weight with those who, like the father of the faithful, "stagger not at a promise through unbelief," and believe that nothing is too hard for the Lord.

To be continued.

THE MILLENISTS ARE OPPOSED TO FAITH

The doctrine of the millenists is not only contrary to the analogy of faith; but it is, moreover, directly and totally opposed to faith.

Faith waits the Lord's coming. Faith endures, as seeing the invisible. Faith runs with patience, all the while looking unto Jesus. Faith walks with God. Faith climbs the mountain with Abraham, trusting in Him, *who is able also to raise the dead*. Faith suffers affliction with the people of God, counting the treasures of Egypt worthless, in comparison of the land of Canaan. Had Moses respect to a recompence in the Canaan of this world, he failed of his reward; but by faith he saw the better country, long before his eye beheld from Pisgah the whole valley of Jordan and the hill of Zion. Faith subdues kingdoms; faith obtains promises; faith works wonders, stops the mouth of lions, and triumphantly bears torture unto death, not accepting deliverance, which a retracting word might secure, being sustained by the hope of a better resurrection. Faith is the eye of the gospel, which looks above this world, and beyond its millenniums. Faith quenches the fiery darts of the adversary.

But of what possible use can faith be to a man in the millennium? He will have no enemies there. Lions, serpents, fiends, evil men, nor mischievous boys, ate to be there. As well might one come in armor of mail to a social tea-party, as to think of carrying about with him the shield of faith in the millennium; for no fiery darts come there; nor war, not strife, nor any harmful thing can, by the law of the kingdom, find entrance there; and to go armed in such a state would be the most ridiculous folly. We have seen some notable examples of the anticipated millennium in the blood: men having both a foretaste, they suppose, of its peace, love and joy; and also of its perfect liberty, and reign of righteousness in the flesh. The holy law being inscribed on their heart, they need not tax their eyes to study it. Having their conversation in heaven, from whence they do not look for the Lord Jesus this thousand years yet, they are quite independent of the ordinary means of grace. Preaching and praying and songs of praise are unprofitable to them; and with faith they have necessarily done, seeing they are absolutely translated into the kingdom of the Son of God. Ah! how deceived are these wretched men, who suppose they anticipate in their own persons and blood that degree of perfection, which the whole race of Adam is soon to recover in the millennium; a perfection of which they are the first fruits, the first ripe handfuls of the great harvest of a thousand years!

This comes of spiritualizing the word, which word is both spirit and truth, and the farther from the letter the worse the explanation. The word promises salvation, deliverance from evil, and a rescue from sin; but this promise is addressed to our *faith*; and by faith we stand. The moment man thinks to have the substance in the flesh, faith fails, and man falls. The word requires perfection in love and obdience; and

man should strive for it with faith, that he will attain it; but the moment he thinks in his heart "I have attained," faith fails, and its fruits perishes. The fancied perfection swells and rises with a natural leaven, that if not checked inevitably sours the lump, and the mass returns to corruption.

Many sound and holy minds are at this day tossed on the billow of doubt between faith and perfection, seeing the latter is promised, and to reach it the former must be let go of. The word of promise is sure; they are *perfectly* right in that; but the time of redemption is not in this world, notwithstanding the doctrine of the millenists teaches so. The time of redemption is the resurrection of the body, and perfection then safely takes the place of faith. Be holy, be perfect; and that you may be, trust in him who will raise the dead in triumph over *death*, as well as sin.

A CONTRAST.

The gospel warns men by faith to flee from the wrath to come; but he would trifl, who, in the millennial day, should preach the terrors of the holy law, seeing every soul will have the comfortable assurance that it is born in the millennium! Who is so blind that he will not see?

The gospel cheers men in sore troubles with the words of the apostle; through much tribulation we must enter into the kingdom of heaven. But this must be obsolete in the millennium, when the whole race seems to enter the kingdom by natural generation.

Our Lord, in his gospel, says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Whence then comes this new saying, "In this world ye shall not see tribulation for a thousand years?" Eve learned that she might eat and not die; but the serpent deceived her, and beguiles the church now, under cover of plausible pretences.

The gospel requires believers to come out from the world and be separate: but this will be nullified in the millennium, for then all mankind are to run in the heavenly race together, neck and neck.

The gospel requires men to turn to the service of the living God, and to wait for his Son from heaven: but the doctrine of the millennium abates the latter part of that; for it is naturally impossible for mortals to wait, or expect, or look for an event, certain not to transpire until after their day a thousand years.

Christian faith from the blessed Master down the track of ages, has been known solemnly to renounce the pride of this world, its riches, pomp, and glory, as a poor inheritance, fleeting, vain and perishable: on the contrary, the millennial notion offers this world, its riches, power, and glory, as an object of worthy and certain attainment, and of lasting possession; "even all the kingdoms of the world, and the glory of them"—for a thousand years. This very offer was made to our Lord 1800 years ago, on certain terms; but he rejected both the tempter and the offer. Now, the church has a mind to accept the offer, it is worth the while to search and see whether in heart also she be not consenting to the terms accompanying the offer: "If thou wilt fall down and worship me." Should it prove so, the good Lord help his beloved heartily to respond his own indignant words, "Get thee behind me, satan."

Faith looks for the Lord from heaven in his *parousia*, or personal coming: on the contrary, the "fable" looks for Christ in this world spiritually to engross the government of this world.

Faith sojourns with Abraham in pursuit of the heavenly Canaan, and the Jerusalem above: on the contrary, the "judaizing notion" looks for the Jerusalem that is in bondage with her children, to become the seat of universal empire, and her natural children its royal princes.

Faith puts off the carnal man with his lusts, to walk in conformity with the sufferings of Christ: on the contrary, the "judaizing notion" promises deliverance from all suffering, and seems also to offer a full satisfaction of the natural appetites.

Faith is the good fight of a Christian against well known enemies: but of the millenial heresy it is no fight at all; having neither danger nor adversary to encounter; having satan bound, the world converted, and all "*peace and safety*," a thousand years or more.

Faith overcomes the world by severe conflicts; but in the millennium, having overcome the world, faith seems to rest from its labors, and to leave sight and sense in full possession of the spoils of victory, without any competitor.

Now, by faith we stand, and are exhorted to take heed lest we fall: but in the fabled millennium men may be high minded with the most perfect security all around.

Now, men become the children of God by faith in Jesus Christ: but then they are to become his children, being in fact born an untold multitude in the millennium.

Now, are they heirs of righteousness which is by faith: but then heirs of righteousness by natural descent, as of Abraham.

Now, must they examine, whether indeed we be in the faith: but then in as a matter of course, and full of ease in Zion.

Through faith the saints have subdued kingdoms, wrought miracles, and obtained a good report; but through the millennium, they are to have a good report *beyond* all controversy.

In this way is fully manifested the entire contrast between the "judaizing notion," and the faith once delivered to the saints; a palpable, essential, indisputable, perfect contrast, Mount Gerizim and Mount Ebal are not being more opposed to each other. The "fable" claims to itself this world; and this world fondly embraces the fable, and returns the loving claim: while faith totally disclaims this world, and its millennium; faith turns her back on them, and journeys onward, looking steadfastly to JESUS, whose tribulation was in the flesh, and whose triumph was in the resurrection from the dead, and whose glory is in the world to come.

Many abominations have obtained footing in the holy place; but never one with basilisk eyes, like this Jewish fable, to charm the holy people out of the life of faith, and turn them into stone; to entice them with a syren's voice, from the hope of the Lord's appearing, to hope for a time of extraordinary felicity, when men will be naturally delivered from the wrath to come, and filled with blessings in this present evil world. Well did the ancient church reject and reprobate it; well did the great reformers of Germany and England stigmatize and crop it, and also condemn those who circulate it, and brand it on the forehead "a fable," "a judaizing notion," to forewarn the faithful against its seducing spirits, its sorceries, its sweet singing serpents, and doctrines of devils.—*Report*, p. 49.

MISTAKEN FEARS OF OUR DOCTRINE.

Just returned from an excursion of preaching the kingdom of Heaven at hand, in Middlesex

County, Conn. I would say, for the encouragement of the saints, that in several towns, particularly in Essex, Saybrook, Deep River, Westbrook, there is considerable awakening of the churches; and inquiry among unbelievers, what they shall do to be saved. At all these places, there are more or less hopeful conversions, and at Deep River I learned that there were 50 serious minds at the inquiry meeting, though I did not go there. At some of these places, the clergymen expressed their fears, before hearing the doctrine I taught, that it would rather tend to dissipate the seriousness, in setting the people to speculating about things foreign to the interests of their soul, and thus grieve away the Divine Spirit. One of these watchmen, notwithstanding my solemn appearance of preaching only the things which Christ and the apostles did for the deepest and most immediate repentance, after all, chose to have me go my way for the present, though he kindly assured me, that at a future and more proper time, he should like to hear for himself, and have his people hear me on the interesting subject. Accordingly I went on, and spent the next sabbath at a short distance, next congregation, where, also, the spirit of the Lord was striving with the people. The watchman here was cordially with me in his views of the kingdom at hand; and gave me his place during the day and evening. Some twenty persons had begun to hope in the Lord. And though in preaching, dwelt chiefly on the great things of Christ's coming, now specially "*at hand*"; and nearly twice as long as is usual on other subjects, the audiences were apparently interested and solemn to the end. At the close of the meeting the inquirers were invited to manifest their feelings; when a dozen presented themselves on seats together, then vacated for them. At the dismissal of the assembly, one young lady among the serious, professed to have joyfully submitted to God during the meeting. Before leaving, the brethren told me, that the whole church approved, and heard the doctrine gladly; and that although the Universalists assumed a threatening attitude the next day, such doctrines were just what was wanted, to help forward a revival. The next evening, though I was gone, was the converts' meeting, where there was 7 or 8 hopeful conversions, and within about a week after, more than 30 others, making "55" in all, who were counted as converts, as I learnt, by a brother among them, on meeting him, in another town. This revival was in the western part of Westbrook, and among the Protestant Methodists, though apparently not sectarian in feeling or action. These things being so, why will not ministers take hold, study, and preach this doctrine as did Christ, the prophets and apostles, as the only way of spreading the "gospel of the kingdom throughout the world?" And especially, why should there be another moment's delay in doing it, by those who already believe in it; for they know not what hour their "*Lord doth come?*"

H. JONES.

New York, Jan. 14, 1841.

To CORRESPONDENTS.—Br. Duffield will accept our acknowledgements for his excellent Letter. It shall appear in our next. Also, Brothers French, Thayer, and others, in our next.

We are requested to say, that Bro. Calvin French will be at Walpole, N. H. on the 15th inst. He will supply the friends in that vicinity with "Reports of the Conference," and all other works we have on the Second Advent.

SIGNS OF THE TIMES.

BOSTON, FEBRUARY 15, 1841.

VOLUME TWO.

Our subscribers may depend upon the second volume of this work. Our present list of subscribers will meet the *expense of paper and printing*. The editor feels encouraged to hope that the friends of the paper will exert themselves to increase the subscription list so that the editor may at least receive a pittance from it as a reward for his unceasing efforts. As yet our agents have received much more in proportion for their labors, than the editor or publishers.

An appeal to six classes of persons in behalf of our paper.

1. To AGENTS. Will they not exert themselves to increase our list of (paying) subscribers? Will they not get a notice of the paper inserted in some respectable periodical which has a good circulation, that the paper may become more generally known. If they will, they may deduct the cost of the advertisement from monies due to us.

2. To SUBSCRIBERS. Dear friends, we thank you for your patronage the last year. If you like our paper, and think it worth what you give for it, we solicit your patronage for the year to come. More. But can we ask more? Perhaps we deserve no more; but then we have one request. "What is it that?" say you. It is this; that you will all try to get one subscriber apiece for the second volume. Will you TRY? I will.

3. To LECTURERS. Will you give public notice in the assemblies to whom you lecture on the advent near, of the character and design of our paper, and if you think it proper, solicit subscriptions?

4. To MINISTERS; who believe the doctrine of the advent near. Dear brethren, will you not give some notice to your respective flocks of the existence, character and design of our paper, and secure the patronage you think the paper deserves. Can you? Will you not do it?

5. To EDITORS. Those who are favorable to the discussion of the doctrine of the second coming of Christ; we respectfully solicit you, dear brethren, to give a respectful notice of our sheet, for the information of the people; as the great mass of the people are still ignorant of its existence.

6. THE PEOPLE. The unsophisticated people: who are inquiring for and desire to know the truth. To you, we appeal for sympathy and support, in this enterprize; shall we have it? No doubt of it.

Now if these *six instrumentalities* can be secured, and will do what they can: we shall be able to do *ten times* the amount of good in the year to come, than in the year past. "He that knoweth to do good and doeth it not, to him it is sin."

MR. MILLER IN BOSTON.

Mr. Miller has just closed a course of *eighteen* lectures on the speedy return of the Lord Mesiah to our earth. They were given in our Chapel in Chardon Street (which by the way was originally a stable) because there was no room in the "Inn." The house was crowded almost to suffocation, and thousands were obliged to retire from the place, for want of room.

Brother M. is in good spirits, and unshaken in the faith of the Lord's coming in, or about the year 1843. He was unusually impressed himself, and great solemnity pervaded the minds of the anxious crowds who listened to the solemn message. The intelligent and influential part of the community begin to be aroused to think, and examine the subject. Opposition in high places is giving way, and the doors of our churches begin to be opened for him, who, a short time since, was spurned away, as unworthy to occupy their pulpits. The time is past for the clergy to scoff at this solemn subject; or hoodwink their people and keep them from the truth of this glorious cause. The people are determined to hear and know for themselves. We honor them for it. Let them treat their Pastors with all due respect; but at the same time, let them not be cheated out of the truth by a priesthood who take from the people the "key of knowledge," and neither enter into the kingdom themselves, nor let others enter! The times have changed. Mr. Miller will now have a fair hearing in spite of all his opponents. He will give two courses more of his lectures in this city, in spacious houses already secured, so soon as his other engagements are fulfilled.

So far as we have witnessed the effect of his recent lectures, they have been salutary. Christians have been waked up; and sinners have been aroused, and some have been converted.

He commenced a course of Lectures in the Baptist Church, South Boston, on the 9th inst. His next course will be given in the Baptist Church in Andover. They will commence on the 20th inst.

To all the friends who have written, or made applications to Mr. M. for his services, he wishes us to say; If they have not been answered by letter already, that he has them in remembrance, and will do the best he can to serve them. At present he has many positive engagements that must be fulfilled, before any new applications can be complied with.

REPORTS. There is now about 400 of the reports on hand. Will our friends see to it, that they are circulated. \$25 per hundred.

We have supplied the Mission at Calcutta, Madras, Bombay, Ceylon, Burmah, Siam, Oromiah, Persia, Jerusalem, Sandwich Islands, Oregon. Also the Institutions at Andover and New-ton.

MR. MILLER'S FUTURE LABORS.

Mr. M. will, by special invitation, deliver his Lectures, (if his health will permit,) in the following places. Andover, in the Baptist Church, commence Feb. 20., close the 28th. Boston, in the North part of the city, to commence Wednesday, March 3d, close the 11th. New Bedford, and Fairhaven, to commence March 13th, close 25th. Providence, R. I. to commence 27th, close April 5th. Then he will give another course in the south part of this city in some spacious building that is to be opened for the purpose.

He has numerous other calls, that would take him a twelve month to fulfil, but he cannot now make any further definite arrangements. *The above arrangements are made conditionally, as his health is in a precarious state.* Any change in the above arrangement will be duly noticed in the paper.

MR. MILLER would present his grateful acknowledgements to those ministers and churches who have opened their doors for him; and assures them that he will comply with their requests to the extent of his ability.

A CHAT.

"My paper don't come regularly." "Don't it?" "No it don't; and I dont like it very well." "Well, I should not think you would. We don't like it neither, for we publish it on *purpose* for you. Well how is it? Our publisher says that he *mails them ALL—Regularly*. That closes his work." "Yes." "Well, then, the fault is somewhere in the precincts of the Post Office. Is it not?" "Why, yes, I suppose so; but *I want my paper!*" "Well, now the Editor and Publisher solemnly promise that it shall not be *their fault* if you do not get it; and get it in due season in time to come.

 Next number will be out early.

"BY THEIR FRUITS YE SHALL KNOW THEM."

MR. HINES:—Your number of January 1st, I read in ears that did not tingle with its doctrine. Having finished some pages, "What do you think of it?" was the question. "I don't know much about it;" she said, "but when I see them less grasping at this world, I shall believe more of it." "Then you have known some of these?" "Oh! law, yes! I have known a number of 'em; and they are just as avaricious and greedy of gain as other people." I reflected in the following strain.

Unbelievers are ever ready to demand of the Christian the very same thing: "when I see church members walking consistently with their profession, says the doubtful man, I shall feel it my duty to join the church." So says the scoffer: "When I see them less grasping at this world, I shall believe more of their doctrine." Straight and narrow is the way that leads to life eternal; and few can find it except for their neighbors. If one believes the Holy Word;—"The end of all things is at hand;"—he is deemed inconsistent, if he does not retire from business, and give up his tools. To sell out is

no more than others do; and to receive the money for his trade, is no better than an unbeliever. To suit their notions of consistency, he must put his estate into their hands, nearly as a free gift. This will prove him sincere to their satisfaction; almost a saint in their eyes. But to a number a little removed, who hear of this without receiving it right, the same believer is esteemed a simpleton: "He strips himself, he impoverishes his family, he neglects his business, because of the old dream that the world is coming to an end!" In truth, if he does his work well, and in a finished style, he denies his faith; and if he does it shabbily, just for the time, he is a shabby fellow; and like certain of old, when thrown into the water, if they did not sink to drowning, they must be burned or hanged for witches.

"By their fruits ye shall know them." Certain it is, if men are not restrained by faith, if they are not curbed in their love of this world and its gains; if they are not made more careful of justice, truth, temperance, and mercy, their faith is dead; it is unprofitable; and they become as salt which is without savor and good for nothing. Believers ought to walk, so as to light up the pathway to heaven, in cheerful conversation, giving vent to a grateful heart, and in active business gaining not only a living, but something in aid of the necessitous. I am far from thinking a Christian should withhold his hand entirely from the great enterprises of the age; that he should refuse to improve his farm, or to make a new road, or to learn his children in the most thorough discipline of the schools; or that he should refuse to build a factory, or a steamer, or to clear up the wilderness, or to marry and raise up children for his country, which is the holy land of promise in heaven. I speak as a man; I am without wisdom; but the word of God teaches that men will plant and build, buy and sell, marry and give in marriage to the end of time; and it nowhere forbids us to do so; but this it enjoins, that we do all with the end in view;—all to the glory of God;—all in lively apprehension of the Judgment day;—all our life is to be spent soberly, righteously, charitably, in this world, serving God our Father, and waiting for his Son, the Lord from heaven, to make all things new; in eternal life and the world to come. The precepts of the Gospel requiring to use the world as not abusing it, to sell all and give to the poor, to lay not up treasures for the moth and rust, but for heaven; these and the like have ever the same force, and will have to the end: and they may be abused again, as they have long been, to persuade men to forsake society for the cloister, and to part with all they have, and live by begging; and to forsake business in the close pursuit of fasting and prayer.

"By their fruits ye shall know them;" not their fruits of monkish folly, but their labors of christian love, integrity, fidelity, punctuality, generosity, sincerity, purity, and self-denial. Let

these be multiplied, and though unbelievers scoff at a distance, they will change as they draw nigh; our God will be glorified, and we shall be girt for the change of these vile bodies, and be fashioned like unto the glorious body of our Lord Jesus at his coming.

W.

BIBLE CLASSES ON THE KINGDOM.

I am glad to see the subject of searching the scriptures, by Bible Classes, beginning to be discussed in the Signs of the Times; and more especially so, because a proposition is made, to connect with it, the subject of the Coming of Christ and his kingdom "*at hand*;" as it is everywhere exhibited in the holy writings. I have long had the same thoughts on the subject, as those given by Bro. L., in the No. of Jan. 1, and have frequently urged them upon others where I have been, when visiting their Bible Classes and Sabbath Schools. For seven years or more, it has pained me to see, and know of Sabbath Schools receiving almost no instruction on the scriptures, except on the mere letter of the word, or the supposed earthly things of their contents. And if we look to the Sunday School Question Books, we shall find nearly all of them strangely deficient in regard to Questions and answers on the infinite interests of the soul; and almost, if not entirely, silent on the awful and glorious events of the approaching kingdom of God, resurrection, judgment and end of all things. Sometimes, however, they flatter the carnal mind, with the hopes of a glorious millennium, spiritual kingdom, and reign of Christ, in *this* world, in the conversion of all men, and a thousand years of "*peace and safety*" to the church before the coming of the great and terrible day of the Lord with his real kingdom to judgment. These books are most generally occupied with the supposed secular things of the divine word; such as those of the Jewish priesthood; their sacrifices and offerings; their customs and ceremonies; their occasional fidelity; their sins against God; the promises of their inheritance, in this world, if faithful; and their rational senses yet fulfilling on earth, because unfaithful; the manner of their houses, furniture, dress, food, their worldly gains and losses, their worldly prospects for the future, &c. This course of instruction in Sabbath Schools, I am confident, never has produced and never will produce the awakening and conversion of souls, though prayer and exhortation away from the Bible; here frequently produced such effects in the same schools. And I am as confident that this course of Bible instruction never has, and never will open the mind of the pupils to obtain that view of spiritual and everlasting things, which the scriptures were given to teach.

If even "*two or three*," of the friends and believers of the kingdom "*at hand*," would unite and commence in a proper Bible Class, to examine first principles, to make the Bible its own interpreter, on this great question; looking unto God for his spirit to assist; surely they might expect many others immediately to co-operate with them, with much interest and success in their efforts to remove the dark veil which is still not only "*on Moses*," but also on nearly all the prophesiers of both the Old and New Testament. And if this veil were but once fairly removed, it would at once help the saints generally, to behold "*wonderous things*," now written in the divine law, which, for more than a century past, have been wofully obscured by the long accumulating rubbish of traditions of human learning;

or "oppositions of science, falsely so called." Then might the "gospel of the kingdom" be immediately propagated with the power of the Holy Ghost throughout the earth, in the sudden preparing of the way of the Lord, for his coming "suddenly to his temple," when "every eye shall see him," and "all the kindreds of the earth wail because of him." Even so, AMEN. J.

Illustration of Prophecy.

REPLY OF BIBLE READER TO MR. MILLER.

"There is something evidently wrong with the Bible Reader.—He is laboring under some mistake.—He either does not understand his own rule, or he is taking some unnecessary pains to blind his readers, and get us into the same snare with himself. He either does not understand the manner of the Revelation from God to us, or, he is trying to overthrow by confusing the minds of his readers, what he dare not undertake in fair fight."

Bible Reader is guilty of these sinister designs, and this unmanly cowardice, because, says Mr. M., "I perceive he is not satisfied with my explanation of the two witnesses." "Charity," says Paul, "suffereth long, and is kind—is not easily provoked—thinketh no evil." "The servant of God must not strive; but be quiet to all, apt to teach, patient. In meekness, instructing those that oppose themselves." "With me it is a very small thing that I should be judged of you, or of man's judgment, yet I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come." We will now endeavor to meet all Mr. M.'s questions. And 1st., "Where does the letter say two persons?" I answer (1) wherever in this 11th chap. of Rev. it uses such personal pronouns as "they"—"them" and "their." When speaking of the two who are meant by the words *dusi martusi*, translated two witnesses, which the letter of the New Testament uses not less than thirty seven times, and always applies to persons, see verses 3, 5, 6, 7, 8, 9, 11, 12. (2.) When the letter calls these same two witnesses, *two prophets*, and also says they shall prophesy—be killed—and their dead bodies shall lie three days and a half in the street of the great city. If two prophets, who can live and prophesy, be killed, have dead bodies, come to life, stand upon their feet, hear a voice, and obey the same, are not two persons, I cannot comprehend the import of language. 2d. Mr. M. asks, "What rule has the Bible Reader brought to prove that two olive trees, and two candlesticks mean two persons?" I ans. 1st. If our worthy Editor had not divided my last article, Mr. M. probably would not have proposed it. And I think he had not seen the last part of said article (page 164 of this paper) when he prepared his reply, if so, permit me to refer him, in kindness, to Prov. 18: 13. And here permit me to suggest that the answer the angel gave to Zachariah in chap. 4, to the question in verse 4, refers to "the one candlestick with his seven lamps," not to the two olive trees. And then the answer is "not by might, nor by power, but by my spirit, &c., and those seven" (*lamps of the one candlestick*) "they are the eyes of the Lord, which run to and fro through the whole earth."* This is plain because a definite question is asked by Zacheriah in verse 11. "What are these two olive trees?" And the answer now is, "these,

are the two sons of oil, that stand before the Lord of the whole earth." Does not this look more like *two persons* than *two scriptures*, neither of which were then completed, and one of them was not written for hundreds of years after this? 3d. I had said it is plain that these two witnesses had not yet appeared, and exhibited their testimony when John wrote, for it is said, "I will give unto my two witnesses, and they shall prophesy," &c.; therefore they could not be the scriptures, which had appeared, &c. Mr. M. asks, "How is it so plain? Zachariah says he saw them, and the text says standing, that is, then standing, &c." Now does Mr. M. believe that Zachariah saw the New testament scriptures, when, as yet, not one word of it had been spoken, nor had been revealed, and of course could not have written until centuries after his time? While two witnesses—two prophets—two anointed ones, and as Enoch and Elijah had already gone to heaven without dying, *two persons* could stand before the Lord, and Zachariah could see them.

Bible Reader makes no pretensions to merriment or childish quibbling over the word of God, therefore he would candidly answer Mr M.'s 4th question. "How two persons can have such mighty power as described in the 5, 6 and 7th verses?" (1.) These two prophets can have such mighty power because the Holy Spirit has revealed that they shall have it, and I believe what God has said. (2) Elijah, Moses, and Aaron, had similar power. (3) The possession of such power shall deter some of their enemies from attempting to hurt these two prophets until they shall have finished their testimony. (4) Then the Beast shall make war upon them, overcome them, and kill them. And now what prevents the Beasts and their enemies, who could make themselves merry over the dead bodies of these two prophets, from receiving the threatened punishment? If any man will hurt them, fire proceedeth out of their mouth (not mouths, as Mr. M. reads it) and devoureth their enemies. Can Mr. M. credit it, that Bible Reader views these prophets when they shall prophesy, as the mouth of Jehovah. ("Thou shall be as my mouth." "It is not ye that speak," &c., Jer. xv: 19—Mat. x: 20.) That upon their fall their quarrel is personally assumed by the Lord himself, and that Rev. xix, 15, 20 and 21, will make good this 5th verse? See, also, Is. xxx: 33. 5th. Mr M. asks "why did Bible Reader pass over these three verses, 5 to 7, so slightly?" Ans. (1) For fear of making his article too long—as it was, it was thought to be too long to be printed entire. (2) Because all need not be said that can be said on every subject. (3) Without my intending it, Providence has so ordered it that my studied brevity should be a test of Mr. M.'s spirit, for his next question in the next line, is, "Was Bible Reader honest when he told us he wished to obtain light? We fear not." This is the only question Mr. M. has proposed which we must forbear to answer, as it would throw no light upon the subject in hand. The Lord forgive him for the unkind suspicions he entertains. We will now look a little more closely into these verses. It may be that the reader may discover additional reasons for believing that the actors in these verses, are *two persons*, rather than the Old and New Testaments. "And if any man will hurt them," two witnesses, two prophets can be hurt because they are persons and have bodies that "can be touched with the feeling of our infirmities," "fire proceedeth out of their mouth, and devoureth them." Here again it seems plain to

me that the prophesying of *two persons* is meant, as when we said that "Elijah answered and said, if I be a man of God, let fire come down from Heaven and consume thee and thy fifty," and the fire of God came down from heaven and consumed him and his fifty," we understand that the prophet himself personally prophesied. And we have never yet found the text in the Bible where such things are said of the scriptures: "if any man will hurt them (these two prophets) he must in this manner be killed." We have read and known of men ridiculing, treading upon, cutting with knives, and burning the scriptures, but we have never heard of their being *so killed*, nor do we believe that the Holy Spirit has any where revealed that men shall be so killed for so hurting written testimony. "These have power to shut heaven, that it rain not in the days of their prophesy." One is again reminded of the prophet "Elias, the man subject to like passions as we are," and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and a half, or 1260 days, the time these two prophets shall prophesy. This we can understand as applied to two prophets who are yet to prophesy, but, in no sense, to the scriptures. "And have power over waters to turn them into blood." As did the two prophets, Moses and Aaron, in Egypt, so shall these two prophets yet plague the earth 1260 days. Can any one, not wedded to a theory, hesitate to see that this verse more naturally applies to *two living agents*, two prophets, than to the scriptures? "And to smite the earth with all plagues, as often as they will," "With my lips have I declared all the judgments of thy mouth," Psa. cxix: 13. Here again we are introduced to living—personal—voluntary agents, not written testimony. "And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them." Here are three insuperable objections to applying this to the *scriptures*. (1) We must assert that the scriptures shall cease their testimony, before the end of the world, contrary to the express words of our Lord, "My words shall not pass away." (2) That this beast shall not only make war against, but *overcome the scriptures*; now how the Bible can be overcome, save by proving it untrue, I know not—and what believer is willing to assert "that the scriptures shall in any sense be overcome?" (3) But more, "and kill them." Now as "all scripture is given by Inspiration of God," what must be the import of *killing the words of Inspiration*? Is not such an idea calculated to wound the church to the heart? This is worse than crucifying our Lord—it stabs at the Life of the Spirit, by which Jesus Christ was raised from the dead. And yet these terrible consequences seem to me irresistibly chained to the interpretation that these two who are killed, are the *scriptures*. But applied to two prophetic *persons*, and all is in perfect accordance with the whole word of God and common sense. Two persons can finish their testimony, can cease to prophesy, can be overcome, can be killed. "It is appointed unto men once to die." Your Fathers, where are they? *The prophets; do they live forever?* But my words and my statutes, which I commanded my servants, the prophets, did they not take hold of your Fathers? Zach. 1. Elijah requested for himself that he might die, and said, now, O Lord, take away my life: for I am not better than my fathers," 2 King xix. Hear the language of the first Christian Martyr. "Which of the

Prophets have not your fathers persecuted? And they have slain them, which showed before the coming of the "Just One, of whom ye have now been the betrayers and murderers," just before he himself was stoned to death. Hear how "the souls of them that were slain for the word of God and the testimony which they held, were comforted, when they called upon God to avenge their blood, and it was said unto them, that they should rest a little season, until their fellow servants also, and their brethren should be killed as they were, should be fulfilled," Rev. vi. Lastly, Mr. Miller asks, "How shall we know these two persons, by the fire which cometh out of their mouths: or by the water turning to blood?" I answer. (1) Not by making light or even seeming to do so of any word or line of Divine Wisdom. (2) Nor by saying with one of old, "How can these things be?" (3) By a patient persevering and prayerful searching of the Holy Oracles, believing as a little child, all God's words, whether we understand or not; and where we "lack wisdom asking of God, who gives liberally and upbraids not," and we shall be taught to understand and honor that word —yes, and see wonderful things in it, and more, if we are alive then, we shall be clad with the whole armor of God," and be prepared to distinguish between these *two prophets of the Lord*, and the "*many false prophets*, which our blessed Lord has solemnly forewarned us "*shall arise, and shall show great signs and wonders, insomuch that, if possible, they shall deceive the very elect.*" "*Many shall be purified, and made white, and tried: but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.*" Math. xxiv; Dan. xii.

We now leave it with every reader's conscience, whether Bible Reader deserved the charges and insinuations so freely heaped upon him by his aged reviewer, and to the common sense of each as he reads his Bible, which interpretation most accords with the Holy Spirit, Mr. Miller's, or that of your sincere friend,

A BIBLE READER.

N. B. I would most earnestly beseech the reader, never for one moment to consider this a mere dispute about words. *It is a question, whether this 11th chapter of Rev. is fulfilled, or unfulfilled prophesy!* Is this a light matter? Is it not one of momentous import? What if the terrific power, described in Rev. 13, is yet to arise? Read the 13th and 14th chapters, and then tell me, reader, if you and I have no concern in the settlement of this gigantic question; for the power that kills these two witnesses, is none other than the power detailed in chapter 13, and 2. Thes. ii, and Dan. vii, 21, 25. (See how the Holy Daniel felt on this subject—Dan. vii:27.) Is it "to throw darkness on the similitudes God has given us," or, to faithfully sound an alarm, and call upon every expectant of our coming King, to expect and prepare for the revelation of the Anti-Christ, first, "whom the Lord will consume by the brightness of His coming?" Let those who dare, throw dust and darkness into your eyes, and talk or write flipplantly on the subject of prophesy. Bible Reader is free to avow he dare not—and if ever he shall do so unwittingly, he trusts he will ever be prompt to ask pardon of his readers, and forgiveness of his God.

* "The seven candlesticks," in Rev. i. 20, are called "the Seven Spirits of God," in the chap. xxi. And the likeness of "the living creatures, was like the appearance of lamps," and yet "they had the likeness of a man" and whither the Spirit was to go,

they went. Ezk. i. "And the face of a certain man was as the appearance of lightning, and his eyes as lamps of fire." Dan. x.

SECOND ADVENT JUST AT HAND. NO. II.

Math. xxiv: 10. And then shall many be offended, and they shall betray one another, and shall hate one another."

This is expressly one of the events which Christ foretold would take place, among his professed followers, and which should be a sign of his coming and of the end of the world, when "near even at the doors." (Math. xxiv: 3, 33.) If we understand Christ and his disciples here as speaking literally, and not in parables, then this "end of the world," means "the end of this world," and his own "coming" means his own "coming" again, at the real "end of the world," and not the coming of the Roman army at the end of the Jewish dispensation, to destroy the temple and city of the Jewish nation; as many have been made to believe. And certainly this prophecy of offences was not fulfilled before Jerusalem's destruction, forty years after Christ gave it. Instead of committing such offences, then, as to "betray and hate one another," they were rather so well agreed in walking together, loving one another, and looking for the coming of their Lord at hand, that they lived as martyr spirits generally, for at least two hundred years, as supposed to be admitted by the saints best acquainted with the history of the primitive church. But in order to see that we are ourselves, now witnessing the fulfilment of this sign, of Christ's coming very soon, we have only to look at, and consider the present state of the professed disciples of Christ, as they are dreadfully offended, or gone astray; yea, actually "offended" one against another; alienated, and literally divided into some 300 sects, with creeds of contention, as swords clashing together, and more guarded against the dreadful attacks of each other, than against the powers of darkness. And how rapidly this has come to pass with the protestant church within 300 years since their coming out from the Roman church. This anti-fraternal, or brother-hating system of affairs has proceeded so far, that not finding success or employ enough, in warring against opposing departments of the church, they have frequently urged civil war against supposed opponents in their own denominations, and private branches of their own body; till the church has now, perhaps a score of different Presbyterians, different Congregationalists, different Baptists, &c., &c. A specimen of this has been lately witnessed in the bursting asunder in the midst of the great body of the General Assembly of the Presbyterian Church of the United States of America. Since this division, it is painfully known, that there have been, not only many newspaper and public hostilities between them as separate bodies, but much sharp contention, not for the faith which was once delivered to the saints, but for the mammon of unrighteousness; in appealing, not "to the law and to the testimony," but to the unrighteous and unbelieving authorities of this world. The hostilities of professed christians against each other, have gone still further than those now mentioned. In thousands of instances, they have literally gone into the battle field against each other, and have deliberately shot down, and butchered each other; with ministerial chaplains to pray for the success of their bloody weapons. And how many of the hopefully pious among us, still blindly justify this Christian butchery, when

supposed to be necessary for the defence of their own mammon! Under these circumstances, it would seem difficult to conceive how the above foretold "sign" of Christ's coming and of the end of the world "at hand," could be any more literally, and signally fulfilled, than it is at this very time.

Math. xxiv: 21. "Then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be," &c.

20. Immediately after the tribulation of those days, shall the sun be darkened, &c.

30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

31. "And he shall send his angels with a great sound of the trumpet and they shall gather together his elect, from the four winds, from one end of heaven to the other."

This great and unprecedented "tribulation" then, when come to pass, was to be a sign of Christ's "coming with the clouds of heaven," &c., "immediately;" or "immediately after the tribulation," &c. Understanding, as I must, all these verses, literally, I, of course, admit not the fable of their fulfilment in a flesh and blood-siege against Jerusalem 1800 years ago, as maintained by unbelievers in endless punishment. The "tribulation," of course, was to be witnessed but just before the end of the world, or Christ's coming. If, then, this "tribulation" has actually come to pass, and is now existing as never before; surely, Christ's coming himself, is actually and in all respects, just upon us, as never before. In now attempting briefly to show, that this is the saints' latter day "tribulation," "immediately," before the end of the world, the following considerations may be noticed:

1. This "tribulation" could not be that of the Jews, nor of any other sinners in the flesh, for their everlasting tribulation, or wailing in hell, will be greater than any suffering of theirs in the body.

2. Christ assured his saints of having "tribulation" while "in this world."

3. An apostle has repeated it, that it is through much "tribulation" that we shall enter into the kingdom of God.

4. The Revelator, on having a vision of the final heavenly hosts, was informed of their having came of "great tribulation," &c.

5. Daniel in speaking of the apparent same "tribulation," calls it "a time of trouble, such as never was since there was a nation;" and connects it with the deliverance of all God's people, the resurrection of the dead, their everlasting doom, &c. &c. (Dan. xii: 1—3)

6. This "tribulation" cannot be the saint's suffering external prosecution for righteousness' sake, since Christ considers that no tribulation; but rather a cause for their great gladness and rejoicing.

7. Nearly all the prophets have agreed in foretelling saints' latter day falling away, their being oppressed, overcome, down trodden, fallen asleep, killed all the day long, slain by the beasts, bones of the valley, at the grave's mouth, &c. &c. And now their present state of falling away, conformed to the world, fallen before their enemies, who now for a short time triumph over them, all appear to join in showing the church to be verily in the state of "tribulation" and "immediately" before Christ's "coming and the end of the world." Look and see. "Be ye also ready."

J.

Dr P.D. Bradford

SIGNS OF THE SECOND

JOSHUA V. HIMES, EDITOR.]



THE TIMES COMING OF CHRIST.

VOL. I.

"THE TIME IS AT HAND."

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NO. 23.

Illustration of Prophecy.

THE RIGHT USE OF PROPHECY, AND THE DUTY OF ATTENDING TO IT.

Mr. EDITOR—There is a work in my possession which I have been exceedingly anxious to see reprinted. For depth of Scriptural research—christian courtesy, united with christian fidelity, and a deference to God's word, this author stands, in my opinion, second to none whose writings it has been my privilege to peruse.—With your permission, I propose to transcribe portions of his first Lecture, to give your readers an idea of the work, should it (as I trust it will) be reprinted in this country. The work bears the following title: "Lectures on the Second Advent," by the Rev. W. Burgh.

Yours, truly.

A BIBLE READER.

"We have also a more sure word of prophecy: Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter i. 19.

In proposing to direct attention to the second advent of the Lord Jesus Christ, and attendant events, I would not conceal that I approach the subject with feelings of deep responsibility, and much anxiety; responsibility, such I trust as should ever attach to the treating of any subject believed to be revealed in the "Word of God," and anxiety, much and painful anxiety, from the too certain anticipation of the way in which the attempt will be received. For, on the one hand, it is not to be expected that the uninterested in divine truth—those who are unhappily indifferent to religion—will regard this subject (though of immense concern to such) with more attention than they give to other religious subjects; nay, rather it is but too certain that they will agree in denouncing this as outdoing all others in extravagance and enthusiasm. While, on the other hand, the truly Christian—those on whose approbation and encouragement the advocate of truths, to the world unwelcome, might, we would suppose, at all times calculate—have, in this instance, for the most part, joined in the same opinion and verdict, and preferred a charge, which, from the lips of a christian, is far more to be considered than the scorn and opposition of all the world combined—have agreed to characterize the present enquiry as speculative, and worse than unprofitable! These feelings, and the consciousness of these circumstances, have suggested the expediency of making some observations on "the use of prophecy, and duty of attending to it," though, at the same time, I must confess I feel that they ought not to be necessary:—for is prophecy, or not, part of the Word of God? And is "all Scripture profitable?" If so, where can be the question as to the use of prophecy? Where the doubt as to the duty of giving earnest heed to it? A use, I am aware, there is indeed admitted to be; but one which,

instead of warranting investigation of this portion of inspired Scriptures, is made the very ground of opposing it—a use which, I must say, renders it useless for the purpose for which it was delivered, namely: 'That prophecy was designed of God, only to furnish, by its fulfilment, evidence of the truth of the Scriptures and of the christian religion; or, in other words, is useful only when looked back on as fulfilled.' Whence it is inferred not only that it is useless to look at it prospectively, but that (as might in that case be expected) it cannot as prophecy and in prospect be understood. I, however, venture to maintain that it is useful, and therefore intelligible as prophecy, not as history; and more—that being given and designed as such, for certain uses, the neglect of it is dangerous. And first, I would say that prophecy is designed, and therefore profitable for warning—warning of evil coming and existing, and for preservation from its influence. It proceeds on the fact of the co-existence of the systems of Christianity and anti-Christianity in the world; the latter, supported in its hostility to the former by all the wiles, devices and power of satan, the history of which is given in epitome in the first promise of redemption:—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Gen. iii. 15. In other words, it is here disclosed to us that satan, who, by the fall of man, has gained, for a while, the dread but fatal pre-eminence of "Prince of the power of the air"—"prince and God of this world;" and of whose devices, surely, we cannot be ignorant, instigated by an unrelenting and deadly hate to the Lord and to his Christ, was, from that hour, to be engaged in a systematic plan of opposition to the Redeemer, and to his redeemed; and will any one, in view of such circumstances and situation in which the believer, individually, and the church collectively, is placed, will any one say that warning is unnecessary? But its necessity is admitted: then I say warning is prophecy—yea, all warning, in its very nature, is the very meaning of the word. It is God graciously vouchsafing to make His fore-knowledge available to His church, by apprising us of evil coming, whether in the way of trial or of judgment, for both which purposes He mostly serves himself of the enemy and wicked. It is so available only as prophecy—unfulfilled prophecy, and to deny the utility of this is to refuse caution, to refuse to be warned, and deliberately to choose that the evil day should come upon us unawares.

But, says not the Scripture also, that this is the use of prophecy? Or is not every instance of a prophecy given an instance of this use, an illustration of the danger of neglecting, or the benefit of giving heed to its warning voice?

Take the first that presents itself; look then to Noah and the Antediluvian World. Was there no prophecy of the judgment which then came upon the earth; or did not God say, be-

fore he came to the awful determination of "no longer striving," and conflicting with man and his rebellion, that "his days should be yet an hundred and twenty years," and earlier than this, did not Enoch, in proximate reference to this great typical day of judgment, predict the Lord's coming to execute "vengeance upon the ungodly?" (Jude.) And what was the use of prophecy? "By faith," says the apostle, Heb. xi. 7, "Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith."

Again, when the Lord would destroy Sodom and Gomorrah, was there no prophecy? First, as a mark of special favor and high consideration, the counsel is disclosed to the servant of God. "And the Lord said, shall I hide from Abraham that thing which I do; for I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment," Gen. xviii. 17. And—O blessed and sanctified use of prophecy! "the men turned their faces from thence and went toward Sodom, but Abraham stood yet before the Lord, and Abraham drew near and said wilt thou also destroy the righteous with the wicked?" Nor is this all. While one apart from the devoted city, and unknown to its unhappy people, was thus turning the prophecy to account, and interceding for them, the purpose is next revealed to another of the servants of God, the only one found within its walls, who, "dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;" and what use does he make of the prophetic notice?—Warned himself, he seeks to warn others. He addresses himself to those whom he had any hope of influencing. "And Lot went out and spake to his sons in law, which married his daughters, and said, up, get ye out of this place, for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law."

Look now to the next scene of judgment.—Look to Egypt. By how many signs and predictions was Pharaoh warned of the overthrow that awaited him; and O, what an example is the neglect of prophecy! And Israel! the nation of prophets! cradled and nurtured in prophecy! What lesson have they left on record! We are told—often do we hear it said, that this people are "witnesses." Witnesses to the truth of God—witnesses to the truth and inspiration of the Scriptures. Yea, witnesses to the truth of prophecies which predicted their ruin and destruction, now that they are fulfilled, and that we can look back on them. But how is it that we will shut our eyes to the lesson which it more behoves us to learn, and refuse the evidence of that of which they are indeed witnesses? Hear, then, nations of Christendom! Hear it apostate churches and people of the Gentiles!—hear it while there is time—while yet your

judgment is deferred ; read with profit the sentence of Israel's rejection, and understand the history of Jerusalem's ruin. Israel is the witness. Jerusalem is the monument of the *danger of neglecting unfulfilled prophecy*.—yea, yet unfulfilled, and yet instructive prophecy. Say this only, or saith it not also one who could not be mistaken ; who knew well and felt for the cause of Israel's rejection :—“ And he beheld ‘the city and wept over it, saying, if thou hadst known, even thou, at least in this thy day, ‘the things which belong to thy peace ! but ‘NOW THEY ARE HID FROM THINE EYES. For the days shall come upon thee ‘that thine enemies shall cast a trench about ‘thee, and compass thee around, and keep thee ‘in on every side ; and shall lay thee even with ‘the ground, and thy children within the ; and ‘they shall not leave in thee one stone upon ‘another ; BECAUSE THOU KNEWEST ‘NOT THE TIME OF THY VISITATION.” Luke xix. 41, 44.

TWO WITNESSES.

Continued from page 172.

In what manner these prophets will be slain —whether “stoned or sawn assunder, or thrust through with a dart”—we have no positive information : it will however be a death of violence. After the deed is consummated, what becomes of their remains ? Are they decently interred by some friend, who, like Joseph of Arithmatha, begged the body of Jesus, and put it in a new sepulchre ?—or like the disciples of John the Baptist, who, after he was beheaded, took his body and buried it ? No—the utmost contempt is shown to them, verse 8. Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. What city is intended ? Most commentators say Rome, because this being the capital of the Romish Church, from whence proceeded that influence of wickedness and delusion which has spread over many countries, it is thence called, in a spiritual sense, Sodom, Egypt, and a city where our Lord has been crucified ; and they deem themselves justified in this interpretation, because it is expressly said, *spiritually* called Sodom, &c.,—i. e. not literally called so. Since the horrible blasphemies attending the French Revolution, at the close of the last century, many have found a new place where the witnesses were slain, and make Paris the Sodom and Egypt where our Lord was also crucified, and the public declaration that the Bible was a fable, the slaying of the Two Witnesses.

To arrive at the true interpretation of this passage, let us inquire what we are to understand by the expression, “Spiritually called Sodom and Egypt.” Some understand it as though it were translated, “Called spiritual Sodom and Egypt.” Now a spiritual Sodom, strictly speaking, conveys about the same idea we would derive from the phrase “holy hell.” Before Sodom or Egypt becomes a spiritual city, it must lose its Sodomitic or Egyptian character, and then it will no longer be the grave of holy men, put to death by violence. Others understand the word “spiritually,” as synonymous with figuratively ; this, though less objectionable, is still not free from objection. The word “spiritually” occurs in only two other passages in the sacred Scripture, in neither of which will it admit of being rendered figuratively, in Romans viii. 7, the apostle declares to be spiritually minded, is life and peace. Would any one tolerate

rate the expression to be *figuratively* minded, &c. In 1 Cor. ii. 14, The natural man discerneth not the things of the Spirit, for they are foolishness to him ; neither can he know them, for they are spiritually discerned, who would translate *figuratively discerned*. If, then, “spiritually minded” means mind of the Spirit, or “spiritually discerned,” discerned by the Spirit, does not, “spiritually called,” mean *called by the Spirit*. Now, what city has been called by the Spirit, Sodom and Egypt ? We answer, Jerusalem. The Spirit by the mouth of the prophet Isaiah, addresses her thus, Hear the word of the Lord, O ye rulers of Sodom, and give ear unto the law of our Lord, ye people of Gomorrah ; and by the mouth of the prophet Jeremiah he asks her—What hast thou to do in the way of Egypt; the meaning of the word Egypt is oppression. And in Jer. vi. 6, The Lord of Hosts says, Hew down trees, and cast a mount against Jerusalem. This is the city to be visited. She is wholly oppression in the midst of her. And in Zephaniah iii. 1, her Sodomitic and Egyptian character is strongly declared. “Wo to her that is *filthy and polluted* to the *oppressing city* ; and there are other passages in which the iniquity of Sodom and the oppression of Egypt is charged upon her.

But as these characteristics may possibly be found to apply to other cities beside Jerusalem, we are prevented from making any other application of them (at least, in the present instance) by the subsequent clause ; “the city where also our Lord *was* crucified.” Observe, not “*shall be crucified*,” the future ; but “*was crucified*,” the past. Can any doubt now remain of the city referred to ? In what place had our Lord been crucified, at the time John wrote ? All history, sacred and profane, agree that, as he foretold,—Matt. xvi. 21—so it came to pass ; in the city of Jerusalem He received his trial and sentence, and from thence was “led out to be crucified.” If Jerusalem then be the city in which these two witnesses shall be slain, it will be incumbent on those who maintain that these two witnesses are the two Testaments or Waldenses and Albigenses, to show when and in what manner their *dead bodies* ever lay in her streets.

The circumstances recorded in verses 9 and 10 next claim our attention. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another ; because these two prophets tormented them that dwelt on the earth. From verse 9 it would seem that a great multitude from various parts was gathered together at Jerusalem about this time, and that this multitude sympathised with the Beast in his indignation against these two prophets ; for they “beholding their dead bodies three days and a half, would not suffer them to be put into graves.” Such indignity shown to their remains, displays the bitterest malignity to their prophetic character.

Now, is there any ground to believe that after the restoration of the Jews, there will be a general gathering together of the nations against Jerusalem for hostile purposes ? There is not one future event more clearly revealed in the prophets than this. Isaiah, Ezekiel, Joel, Micah, and others, have all foretold it. Let the reader look at the following passages—Isa. lxvi. 15,—Ezek. xxxviii. 14—23, and xxxix. 17—22; Joel iii. 1, 2; Micah iv. 11—13. These refer-

ences being too long to quote in full, let it suffice to record the testimony of Zachariah only. In chapter xii. 2, 3, the Lord saith, “Behold, I will make Jerusalem a cup of trembling unto all the people round about when they shall be in the siege, both against Judah and Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people. All that burthen themselves with it shall be cut in pieces, though all the people of the earth be gathered against it. v. 6. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and *they shall devour all the people round about*, &c. v. 6. And it shall come to pass on that day, that I will seek to destroy all the nations that come against Jerusalem. Ch. xiv. 2. For I will gather all nations against Jerusalem, to battle ; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city go forth into captivity, and the residue of the people shall not be cut off from the city.” Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle, &c. From this testimony we may learn whom they of the “people, and kindreds, and tongues, and nations,” are, which “shall see the dead bodies of these prophets lying three days and a half in the streets of Jerusalem, and shall not suffer them to be put into graves,” they are the “besiegers” of the holy city. In their success, for the “city shall be taken and the houses rifled,” &c.; these two prophets shall meet their fate, “shall be overcome and slain.” The tidings of their death shall quickly spread through the ranks of their enemies, and cause great joy ; v. 10, for, “they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. But how short lived shall be their joy ; for after three days and a half, (literal days) the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. “Rejoice not against me, O mine enemy, when I fall I shall arise,” &c., Micah vii. 8. We shall not here tarry to prove that this resurrection is literal, if the two witnesses are literal prophets. The city where our Lord was crucified, the literal Jerusalem, the death of the two witnesses a literal death, their “dead bodies” literally speaking, “dead bodies,” then must their resurrection also be a literal re-animation of these dead bodies, and the great fear which fell upon them that saw them, literally speaking ; the terror which so unexpected a sight would naturally strike into the hearts of their murderers. The same is true of their ascension, v. 12. “And they heard a great voice from Heaven, saying unto them, come up hither. And they ascended up to Heaven in a cloud, and their enemies beheld them.” How this applies exactly to the Testaments, we are not informed. We hope, however, they never will become “dead bodies,” in any possible sense, nor ever depart out of this world in a cloud.

Connected with this are terrors truly awful, v. 13—Great earthquake, tenth part of the city fell, and in the earthquake 7000 slain, &c. v. 15. Voices proclaiming the kingdoms of this world, are become the kingdoms of our Lord and his Christ, &c.; and in verse 18, the resurrection of the just ; let any one compare this with chapter xii. of Zachariah, from 1 to 6 verses, and notice the remarkable coincidence, and determine whether the two prophets are not describing the same event.

I. A. LABAGH.

CORRESPONDENCE.

LETTER FROM REV. GEO. DUFFIELD.

Detroit, Nov. 17, 1840.

MR. J. V. HINES:—*Dear Sir:*—Through some agency unknown to me, the “Signs of the Times” have been regularly forwarded to me, since the appearance of the 7th number. I transmit the amount of the annual subscription, requesting that the first six numbers may be forwarded to complete the file.

The publication has given me pleasure. I bid God-speed to every judicious effort to awaken attention, and to spread, before a slumbering church and world, the tokens of our blessed Savior's approaching return to earth. A veritable and visible manifestation of Him who was crucified between two thieves, and his actual occupancy of earth as his own inheritance—recovered from the dominion and influence of the grand usurper, and established in eternal blessedness—are truths embraced in common by all evangelical Christians. The precise date of this manifestation, God has been pleased to keep among the things not revealed, yet he has taught us that “the coming of the Lord draweth nigh,” and will have us endure with patience all unjust oppression, in the expectation that the day is not distant when our wrongs shall be redressed by his own most righteous and public adjudications and retribution. Whether this manifestation for the purposes of judgment, shall take place before or after the millennium, is a question of immense interest to the church and world. That it will be *pre-millenial*, I have, by the force of Scriptural evidence, been gradually brought to believe. After many years patient and laborious research, and careful study of the principles of interpretation, unfolded and established in the system of prophecy itself, approved by the expositions of Providence already given;—after due and candid consideration of the arguments and objections advanced by FABER, WARDLAW and other learned and confident writers, who maintain it to be post millenial;—and after diligent investigation of the entire *norma loquendi* of the prophets on this subject, and of the philological import of Hebrew, Chaldee and Greek terms employed by them, I can no longer doubt, or make the Bible at all consistent with itself on any other ground than that the second advent of the great Redeemer will be *pre-millenial*. The practical mistakes, and the inconsistent and falacious principles of interpretation, which affect so large a proportion of what are called the *learned ministry* in the United States, who have spiritualized, as they say, but in fact, secularized, the nature of the millennium, fill me with regret,—believing that much of the beauty, glory and power of the Gospel of our Lord and Savior Jesus Christ has been lost through the wisdom of the wise in departing from the simplicity of faith.

“The kingdom of Heaven” is a dispensation new, peculiar, glorious and eternal, of whose near approach the Gospel is but the authorized anunciation—the good news. It is tradition, originating, too, in a comparatively late and corrupt period of the church's history, and not the plain testimony of the Sacred Scriptures, which makes the kingdom of Heaven or of God to be either the visible church in her officers, ecclesiastical constitutions, discipline, and members, or the *invisible church*, comprising true Christians of all sects, and being, as it is by a vague and improper use of terms, called the spiritual kingdom of Jesus Christ, which, He, by his Spirit, intro-

duced into this world, and is bringing upon its population through the increase and spread of true religion. The latter are indeed his care, for the protection and government of whom, for their ultimate establishment in the kingdom of Heaven, He is now exalted at the right hand of the Majesty on High—on his Father's throne, not on his own,—administering the divine providence, and awaiting the arrival of the day, when his enemies are to be made his footstool, and he shall take possession of the kingdom which his Father hath appointed unto Him, and grant to his saints who shall have overcome, to sit with him in his throne. Matt. xix. 28. Luke xxii. 29, 30. Rev. iii. 21. Psalms cx. 1, Heb. x. 13. The secular views of those who make the kingdom of Heaven and the essential nature of the millennium, to be but the diffusion and prevalence of principles now rejected and despised by the governments of earth, and often, I may add, by the ecclesiastical bodies on which the church of God is found, appear to me not to deserve the name of spiritual, in its true and proper import; but to be, in fact, derogatory of “the hope of our calling and the riches of the glory of Christ's inheritance in the saints.” I mean no censure, but speak in sober earnestness. What is wrong here, God will judge. But believing that the kingdom of Heaven is a *new*, and according to the present constitution of the physical world, a *miraculous dispensation*,—though but the development of higher, more wonderful, and recondite laws of nature, of which we have not yet had experience,—I rejoice to see, in any quarter, a publication that will discriminate between traditional explanations, and the plain statements of the sacred Scriptures,—that will deny all false assumptions and philosophical speculations, however consecrated by antiquity, that will call for proof of men's assertions, and especially that will expose the proud usurpations of that apostate church, doomed to perdition, which, for ages have paralyzed the power, and injured the spirituality of Christians, while she has been proclaiming herself to be the kingdom of Heaven, and his holiness the pope, the vicegerent of Jesus Christ, whose lofty pretensions have not been wholly discarded from Protestant churches, but while denying to the church of Rome the character she arrogates, have affirmed themselves to be the kingdom of heaven, and, in their struggles for ecclesiastical dominion, have given occasion for so much of ambition, and envy, and jealousy, and strife, and vain glory, and unhallowed passions, schisms among the professing people of God, in direct opposition to apostolic counsels, and in contrast with the humility and simplicity of the primitive church.

The kingdom of Heaven is the *reign* of Jesus Christ, and of his *risen saints together*, over the nations of the earth, not destroyed at his coming, and not the peaceful and orderly, however happy, subjugation of his people, during the present dispensation, unto his authority through the instrumentality of either civil or ecclesiastical power, or both. If I am a subject, I cannot be a king. To call the church, in her members, as governed by decrees, and councils, and ecclesiastical constitutions, (against the *proper* use of which I mean not to object) the kingdom of Heaven, when, “the kingdom and dominion and greatness of the kingdom under the whole Heaven” as they “shall be given (on the overthrow of the little horn with his ten kings) to the people of the saints of the Most High,” according to Daniel vii. 27, form both the epoch of its rise and appearance, and the nature of its

constitution, seems to me, to say the very least, a very great misnomer. Judging and governing along with the blessed Redeemer, as his elected kings and priests, gathered out of all ages and generations prior to His coming,—the grand Oligarchy of Heaven destined to reduce our ruined world, to restore it to more than Eden like bliss, are features incomprehensibly more exalted and glorious, than either the incidental or direct influence of christian principles and of ecclesiastical men and constitutions, upon the governments of earth. The principles of the Gospel, and ecclesiastical establishments or societies, have never yet wholly brought a nation under the dominion of Jesus Christ. The Legislation and administration of justice, and execution of law, together with the character of the functionaries of governments, in many instances, both civil and ecclesiastical, even among nominally christian nations, are but a miserable comment on the vile hypocrisy, oppression, and intrigue, and perjury, which obtain in courts and cabinets, and legislative assemblies. In some cases, they may be restrained, and ever enlightened by the prevalence of Christianity among the people. But it is as true, at this day, as it was in the days of our Savior's flesh, that His kingdom is not of this world. He said that he came to send fire and a sword on the earth. This would be the result of publishing his Gospel, not peace; wars and rumors of wars, nation rising up against nation; &c., should prevail till the time of the end. How has religion provoked to persecution. Oppression and injury have never been long wanting, in some shape or other, so far as His true followers are concerned, through much tribulation must the righteous enter into the kingdom of Heaven. Yet are we told, contrary to the experience of all past ages, and contrary to the very word of Jesus Christ, that the meek, silent, gradual, and direct influence of religion, when the number of converts on the earth shall be multiplied, and revivals, and missionaries be more numerous and extended, will introduce and establish the millennial blessedness, by constraining civil rulers to foster the church of God, and by securing the general prevalence of morality, virtue, and civilization. I look for no such things, but infinitely greater. During “the times of the Gentiles,” our Savior has taught us, the reverse will be the fact, and our business is, not to be concerned about the strifes of parties, the politics of nations, or our own trials, but to seek to save the souls of men, and to enlist soldiers for Jesus Christ, to be marshalled by Him at his appearing. His kingdom “cometh not by observation,” but will burst upon the world like a flash of lightening, and prostrate the nations, that have refused his sway, like a desolating tempest. I tremble for the judgments which will overwhelm, ere long, the nations of Europe and Asia, especially those found within the geographical limits of the four great monarchies of Babylon, Medo-Persia, Greece, and Rome, whose ascendant influence and continuance in the world mark “the times of the Gentiles” as the Savior calls them, but whose destruction is predicted, and will be accomplished by Jesus Christ, by the brightness of His coming, for the establishment of his kingdom on their ruins to bless and not to curse, as they have done the nations of the earth. Apprehending the dispensation of judgment, or Heaven's sway come down to earth, as near at hand, and to be preceded by terrible calamities, distress of nations and perplexity, men's hearts failing them for fear, and looking after those things that are

to come upon the earth, and believing it will be introduced by terrible and appalling inflictions of vengeance, by means of physical agents, and directly from the presence of Christ at his coming. I feel the immense importance of sending the Gospel through the earth, and of multiplying efforts to prepare the church and the world, if possible, for that awful and eventful period, and pray that I may be accounted worthy to escape the desolations of the last day. Whether in the flesh or in the tomb, quickened or raised from the dead, I desire to stand before Him, without fear or shame, at His coming.

Hoping that your paper may be of use in sounding an alarm to a guilty world,—in promoting the heroism and vigor of Christians—and in pouring contempt on the strife and envyings, and jealousies, and lustings after power, so common in the churches, I am glad to see it circulate. May it ever breathe the humble, holy, forbearing, forgiving, meek, enduring, benevolent spirit of our blessed Lord, and not vituperate or denounce those who see not the glories in reserve for the people of God. At the same time I must say that I regret there should be any positiveness about dates, and caculations founded on them, to determine by the prophetic numbers the precise time of His coming. I feel convinced that some of your contributors are in mistake here. Also that in several respects, especially in their views about the Jews, they depart from their own principles of interpretation, and that some of their positions do not graduate with important parts of the system of prophecy given us in the Bible. We need to take care how we lose sight of any part,—all must be fulfilled which God hath spoken.

Yours, &c. G. DUFFIELD.

Detroit, Nov. 17, 1840.

REVIVAL IN CARVER MASS.

Dear Bro. Himes.—As good tidings from "Zion" are, to the christian, like cold water to a thirsty soul, I cannot refrain from communicating to you a few interesting facts in relation to the glorious "work of grace which has been in progress in this place about three months.—There had been, as has been recently ascertained, during the last summer, a work of the Spirit progressing in the hearts of a few individuals, preparing the way for the gracious visitation of the Savior, which is making "the wilderness to blossom as the rose," and the desert to reverberate with the songs of the redeemed.—But notwithstanding a work of preparation for the revival was progressing for several months before it commenced, there were no visible indications of the outpouring of the Holy Spirit, till Bro. French visited this place, and gave a course of lectures upon "the 2d advent of Christ near." Although the circumstances under which Bro. F. commenced his labors here were discouraging in the extreme,—as political fever, of the most malignant character, having seized upon nearly all who professed to be the friends of God, and shorn them of their spiritual strength,—his labors have been productive of an amount of good, in completing the work of preparation for, and ushering in the "revival," which none of us shall be able to estimate correctly, till we reach that state in which it shall be known how much good or evil—every man has done in this world.—Bro. French will have reason, in eternity, as will many in this place, to praise his Savior, for whose "appearing" he is anxiously looking, that he was permitted to visit Carver, and, "at midnight," to cry in the ears of a "sleeping church,"

and a "slumbering people,"—"Behold, the Bridegroom cometh!"—Some of the "wise virgins, have arisen," and, "believing the night is far spent, and the day of their redemption is at hand," are trimming their lamps, that, "when Christ shall appear, they may have confidence, and not be ashamed before him at his coming!"—Many of the "foolish" also have trimmed their lamps, and, finding there was no oil in them, (that they were destitute of faith in God's word,) have made application to the Savior, who has furnished them with oil, ("faith,") by which their lamps ("bibl. s.") have been made to emit a most brilliant light, to illumine their pathway to heaven.—Between 90 and a 100 precious souls give pleasing evidence of having "passed from death unto life," and as many as 50 are anxiously enquiring,—"what shall we do to be saved?" The influence of the work seems to be general, every neighborhood in the town having shared, to a greater or less extent, in its blessing.—It is so evidently the Lord's doing that the mouths of the wicked are closed! and there is scarcely a dog to move his tongue against it!"—There are a few characteristics of the revival which, as they are peculiarly interesting, I will briefly notice.—

1st. Some of the converts had, previous to their conversion, been ejected from all respectable society for "intemperance," to which they had long been notoriously addicted.—For a long period their friends had abandoned all hope of their reformation, and had consigned them, in their anticipations, to the drunkard's grave.—But "a change has come over them," O how great a change!—and now it may be said of them,—"Behold they pray."—They sip no more at the fountain of physical, intellectual, and moral death, but we see them, "sitting at the feet of Jesus, clothed, and in their right mind,"

2d. Several of the converts are from among that class of persons who are "vainly trying" to believe the doctrine, first promulgated in our world by the Devil, when he said to our mother Eve,—"Ye shall not surely die."—One of this number has committed a large quantity of "Universalist" books and publications to the "flames," in imitation of the example of the "Ephesian" converts, (Acts XIX 19.) thus evincing the genuineness of his conversion to the truth.—He now openly and heartily repudiates the doctrine of "Universal Salvation," as tending only to allure to destruction those who wish it were, and therefore "try to hope" it is true.

3d. Another interesting feature of the revival is,—it has taken a fast hold of the strongest mind in the place.—Of those who have indulged hope a large proportion are "males," from 30 to 50 years of age.—A large number of promising young men and women have been subjects of the work, while the number of children who have shared in it has been extremely small.—This fact has effectually closed the mouths of those who but for it, would have ascribed this work to a mere "human" agency, which they are now compelled to attribute to a "super-human" power.

4th. Another fact worthy of record is, that more than 20 members of the "singing choir," connected with the Pedobaptist society, have had a "new song" put into their mouths, who can now "sing with the spirit, and with the understanding also," which adds much to the interest of our religious meetings.—While listening to their melody, I am often made to feel the force, and to see the beauty of Paul's exhortation, (Col. III 16.) "Singing with grace in your hearts to the Lord."

5th. Another interesting fact is, that in 13 families, both the "husband and wife" have been hopefully converted.—In 8 more, the husband has been brought into spiritual companionship with his wife who had previously indulged hope.—In 15 more, either the 'husband,' or the 'wife,' gives pleasing evidence of having shared in the blessing of "regenerating grace." Thus you will perceive that 49 of the conversis (more than one half of the whole number) are heads of families.—

The oldest inhabitants in the town testify, that this revival, in its great characteristic features, and in the extent and power of its influence, is altogether unprecedented in the history of revivals in this place.—The work received a new impulse from the labors of Bro. French, who has just taken (we expect,) his final leave of us, having made us a second visit.—We would say to our christian friends abroad, in the language of the Psalmist "come magnify the Lord with us, and let us exalt his name together."—Some of us are expecting this revival will continue till Christ make his 2d appearance in the clouds of heaven.—Is that faith which anticipates such great things—unreasonable?—But I must close this scrawl, already extended to a great length, than I intended, when I commenced it, omitting some interesting particulars which I have no time to write, nor you room to publish.—Pray for us.—

Yours, for the truth, through whatever medium,

RICHARD THAYER.
Carver, Feb. 6. 1841.

THE RIGHT SPIRIT.

Mr. Himes.—I have now before me the 19th No. of the Signs of the Times, and have just been reading the piece headed "Search the Scriptures." I like the proposition made respecting Bible Classes being formed by those who believe the second advent near. And while our ministers are exclaiming, "Why all this excitement? you need not look for the second advent—no, not yet for a thousand years;" let us examine the word of God with all diligence, and see whether these teachers do not "err; not knowing the scriptures.

Christ once asked his hearers, "Can ye not discern the signs of the times?" And has he not now given us many signs whereby we can see the scriptures daily fulfilling? The Savior has said—"And this gospel of the kingdom must first be published among all nations." And is not the gospel already spread far and wide? I leave it for those who know better than myself, to tell what nation there is, to whom some parts of the Bible have not been sent. One thing is certain, when the Bible is sent to all nations the "powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory." For Christ himself has spoken it. And though "heaven and earth shall pass away," His words cannot fail. The inspired apostle has said, "Knowing this first, that there shall come in the last days scoffers, saying, "Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the begining of the creation." Is not this scripture fulfilled this day in our ears? do we not already see men who will not endure sound doctrine? Can we not discern that the love of many has waxed cold? "Nevertheless, when the Son of man cometh shall he find faith on the earth?

The apostle says, "But ye brethren are not in darkness, that day should overtake you as a thief." Do not these passages of scripture remind us of what Christ has said in another place— "Behold I have told you before;" and again, "What I say unto you I say unto all, Watch." "And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." While we are considering these things, let us, like the people of Berea, "Search the scriptures daily," to see "whether these things are so." "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." Let us not be idle at the eleventh hour. It is a command, "go ye also into the vineyard." "Seeing then that all these things shall be dissolved," let us who are looking "for such things" be diligent. Let us meet on the Sabbath day, and form Bible Classes, and investigate the subject. Let "our conversation be in heaven." That is, on heavenly things. We read that, "They that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." The scriptures are able to make us wise unto salvation. "For the wise shall understand." "And he that is wise, is wise for himself—and he that scorneth, he alone must bear it." Then let not christians be idle, or weary, in well doing, but "work while the day lasts." What if we are accused of "stirring up the people?" The apostles were accused of more than this, even of "turning the world up side down." My prayer to God is, that we may not only stir up the people by putting them "in remembrance of these things," but stir up our own minds also, that we may be ready when we shall be called to meet our Judge. We shall make but poor soldiers, indeed, if we cannot endure to have the finger of scorn pointed at us for Christ's sake. The apostle rejoiced that they were accounted worthy to suffer shame for his sake." Think, too, of the martyrs and "others who had trial of cruel mocking and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sown assunder, were tempted, were slain with the sword, they wondered about in sheep skins, and goat skins, being destitute, afflicted, tormented of whom the world was not worthy. They wandered in deserts, and in mountains, and in dens, and in caves of the earth." And shall we blush to say that we think the *second advent* near? No, let us boldly take our stand, for the sound has already gone out, "Behold the bridegroom cometh," and shall we not listen to it? shall we sit and seal our lips in silence, for fear we shall not be thought popular? No—let us arise and trim our lamps, lest coming suddenly, the Judge should find us sleeping. For now is our salvation nearer than when we first believed. Let us pray earnestly that we ourselves may be ready to enter in to the marriage supper of the Lamb, having on the wedding garment. Let us tell sinners to awake, and flee from the wrath to come, lest the angel which John saw standing "upon the sea and upon the earth, should lift his hand to heaven and swear by him that liveth forever and ever" "that there should be time no longer." For "in the days of the voice of the seventh angel when he shall begin to sound the mystery of God," will "be finished as he hath declared to his servants the prophets." Then they that are ready will go "in with him to the marriage, and the door" will be "shut." For the time is at hand. He that is unjust let him

be unjust still, and he that is filthy let him be filthy still, and he that is righteous, let him be righteous still—and he that is holy let him be holy still.

L. M. F.

Boston, Jan. 25, 1841.

SIGNS OF THE TIMES.

BOSTON, MARCH 1, 1841.

BIBLE STUDENT'S MANUAL.

We are desirous of giving every facility in our power to a right understanding of the Holy Scriptures. The spirit of inquiry in the community at the present time, is so great, that we have been induced to prepare a Manual, and Note Book to aid the Bible Student in his study of Chronology and Prophecy.

It contains Mr. Miller's Principles of Interpretation—Dictionary of Prophetic Figures—The Chronology—Ferguson on the seventy weeks—and age of Christ, with a new Chart of Chronology of the world; and the prophetic periods. It will be an invaluable aid to a ready and correct understanding of the prophetic periods as illustrated in Mr. Miller's Lectures. Several pages of blank paper are added for a note book, for the convenience of those who hear Mr. Miller lecture. With this little Manuel in their hands, by close application, they may get a good knowledge of the theory in hearing one course of lectures.

It will be out the first of March.

» No. 1 of Volume II. will be out early in March, in a new dress. We shall expect full returns before we publish a second number.

The next volume will be sought after and read. This is all we have to say about it now: except, that they who seek in an honest way, will find.

Vol. I. Do you wish to bind it? Leave your numbers at 204 Hanover Street, and it can be done for you cheap. If you lack any numbers that we have, we will supply them.

» We have about got through with the discussion of the *Two Witnesses* for the present.

» In future the articles in our paper will be shorter. Correspondents will help us to abridge.

» We shall get the next number out early.

» Bible Reader is an excellent man. Our readers may be assured that he is a devoted friend of the cause; though he differs from many. We say this in justice to B. R.

» Correspondents will be patient. Justice will be done.

AGENTS. We would inform our friends that Wm. S. Miller, Esq. of Low Hampton, N. Y., is our Agent for the Signs of the Times. He has also for sale Miller's Views, Lectures, and the Report of the Conference. Signs of the Times \$1.00. Miller's Views, and Lectures, \$50.00 per hundred. Report of Conference \$25.00 per 100.

Mr. Nelson G. Howard, Rutland Vt. is our Agent, and has the same works. Also Elder L. D. Fleming, Portland Me. Friends in the vicinity of these Agents can get any supply they wish of the above works.

Mr. Miller is now lecturing in Andover, but is expected to return to Boston the first of March.

SECOND ADVENT HYMNS.

The glorious second advent of Christ and his "everlasting kingdom" "at hand," is a doctrine abundantly sustained by testimony from every source, and from all ages since its being first foretold. All the prophets and muses of the Old Testament, foretold and described its coming. (Acts. xxvi. 22 23. 1 Thess. iv. 16 17. Not only so, but Christ and all the apostles of the New Testament did the same, and maintain that it was so done in the Old Testament. (Mat, 24th and 25th chapters, Acts. iii. 20 22, &c. Deut. xviii. 15—20. 2 Pet. iii. 2—4. 10—13. Jude 14 and 15th verses.) The fathers of the primitive churches during the first two or three centuries have done it. Luther and the reformers of his day, three centuries ago, did it. The published creeds of the Christian church, in all ages, so far as can be learnt, have done it, and are doing it to this day. And more than this, the various denominations of Christians are even now publishing the glad tidings of this glorious advent, in their devotional *Psalms* and *Hymns* which are to be found, more or less common in their various selections, so far as the several denominations have selections compiled especially for themselves. It is true that the mass of church hymns which have been composed, in these latter days of declension and putting "far away the evil day," do leave out entirely the great events of the coming of "Jesus and the resurrection," treating rather upon the interests of the church in this world, and occasionally the things of a future state, to be witnessed at the death of individuals, rather than at the blessed appearing of Christ "the second time without sin unto salvation" (Heb. ix. 28.)

After all, there is yet remaining such a love of Christ's future coming in glory, that it is abundantly retained in the hymns of the various denominations, so far as they have severally made selections for themselves. The doctrine is also retained in Watts' versification of many of the Psalms, although in some instances, where the Psalms appear to teach the coming of the Lord to judgment, Watts has rather given them a different sense. These second advent hymns, generally written long ago, and in the better faith of the church, are considered such an important help in the advancement of this cause, that I now propose giving a series of them in the Signs of the Times, not only for present devotional purposes and instruction, but as another decisive testimony, that the church in all ages, has publicly professed and sung their faith of the second coming of Christ, and publicly professes the same still, though many now, rather think us heretics for doing it. **»** See the proof passages and doubt not.

MR. MILLER'S LAST ARTICLE TO BIBLE READER ON THE TWO WITNESSES.

DEAR BRO. HINES—I perceive that "Bible Reader" is not yet satisfied with the views which I have given of the two witnesses; and as the discussion seems to take a turn unfavorable to a more clear exposition of the text in question, I shall feel it to be my duty to close my communications with Bible Reader, showing, 1st.—That the Law and the Gospel are called witnesses; see Rom. iii. 21—also Math. xxiv. 14—John v. 39. The Reader will take notice that the Law and Prophets, the Gospel, and Scripture are Witnesses for Jesus. I am astonished that the "Bible Reader" should overlook these passages. 2d. The word of God is said to be fire—see Jer. v. 14—and to consume people. I do not wish to write the same arguments which I have heretofore given; this would tire the readers, and do me no good, nor our brother, the Bible Reader; for I have fairly answered some of his objections, yet he regards it not. "Bible Reader," I perceive, thinks the Scriptures could not be the two witnesses, because they had not appeared (the two witnesses) when John wrote. How then can Elijah and Enoch, who had both been on the earth and prophesied before, be the two witnesses? For he says, "it is plain that

these two witnesses had not yet appeared, and exhibited their testimony when John wrote."

"Now does Mr. Miller believe that Zachariah saw the New Testament Scriptures, when, as yet, not one word of it had been spoken, nor had been revealed, and of course could not have been written until centuries after his time?"

Mr. Miller does believe that the New Testament Scriptures were revealed to Abraham; see Gen. xvii. 4 to 8—also in the types and shadows of the Mosaic Covenant. Also by the Psalmist and all the Prophets. Texts might be multiplied to show that the Old Testament contains the revelation of the New; but let a few suffice; see Acts ii. 16—iii. 24 to 26—vii. 51 to 53.

How can "Bible Reader" get over, and not regard all these passages which show the law and gospel to belong to the Old Testament as well as the New? And that the candlestick was but one, with two branches, and one olive tree with two branches; see Psalm cxix. 105; Zechariah iv. 12. I know of no evidence that Elijah and Enoch are to be witnesses, and that they can suffer death after being in an *immortal state thousands of years!* But I am tired of a controversy where no light is obtained, and shall take my leave of "Bible Reader."

Yours, &c. WM. MILLER.
Boston, Feb. 16, 1841.

CONFERENCE CIRCULAR UNNOTICED.

Although no periodical, save the Union Herald, has copied this Circular, multitudes of christians have read it, where it has been published. And so far as I can learn, no evangelical christian feels desirous, or prepared to array himself against it. In all cases yet, I have heard none other than a favorable opinion of it where an opinion has been given; though, as it appears, from some cause, there is with many persons, and especially with ministers and editors, who have long been teaching the fable of a spiritual kingdom of Christ in this world, a backwardness to express their opinion when favorable; and probably, because the human mind is more slow to confess its own mistakes, or errors, than those of other men. One elderly clergyman and pastor, long an advocate of the Millenium in *this* world, rather than, of the glorious kingdom itself at hand, read the Circular, though at my request, and for his own satisfaction. Then making no comments himself on it, and apparently designing not to do it in my hearing, I asked him what he thought of the doctrine and proof it contained. He frankly replied, "it appeared to be written in a very good spirit," and gave no further answer. The truth appears to me to be simply this. Such teachers of an opposite doctrine are embarrassed with the overwhelming proof it contains that their long assumed self flattering positions are wrong. It at once upsets their whole fabric of supposed scripture doctrine of the kingdom; or as one of them told me—"It places a lever directly under the foundation of all our long received views of theology." And their difficulty with it seems to be, that they can find no power sufficiently strong to remove it before it shall "overturn, and overturn, and overturn," effectually, till he shall "come whose right it is," &c. Its hold, when fastened, is too strong; and the mighty weight of eternal truth balanced upon the opposite extremity of the lever, forbids its ever being displaced by the comparative chaff of modern human traditions. If the Circular contained one gross absurdity,

or one palpably unscriptural position, we might expect to hear of it, again and again; or, were many of its positions gross and absurd, no doubt hundreds of periodicals, far and near, would most readily copy and trumpet them through the land, so far as necessary, to expose them. Because gladly would they destroy the influence of the Conference in its boldly assailing, as it has, this very strong hold of the powers of darkness. It must be so called, if Christ's preaching shall be understood literally, and also, his instruction to his ministers, in commanding them to preach "always, even unto the end of the world," saying, "Repent, for the kingdom of heaven is at hand." J.

war, and suffered him to come thus far forth?

Is it to show how easy he can command him back, and hush the agitated world to peace? Or are we upon the eve of a war as extensive as the preparations? To human appearance, it now requires but a spark to set the whole world in a blaze! And it is natural to believe, that times of great distress and carnage are at hand, leading on to some great revolution in the state of christendom. And though the work of evangelizing the nations, seems not yet in sufficient forwardness, to justify the belief that the great battle of Armageddon, which is to end in the overthrow of anti-Christ, is now in its commencement; yet that is not clearly impossible.

And while there are upon the earth signs, "in the distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth," it is natural for the Christians to be looking for the signs of the coming of the son of man. We are truly living in an eventful day; and the expectation of the coming of that great event in our day, may be confirmed by the facts stated in the article next below.

COLLISIONS OF PROTESTANTISM AND POPERY.

The relations of these two interests, are now in more general and active hostility, than at any period since the reformation. In England, strenuous and successful efforts are made by papists, to multiply churches and proselytes.

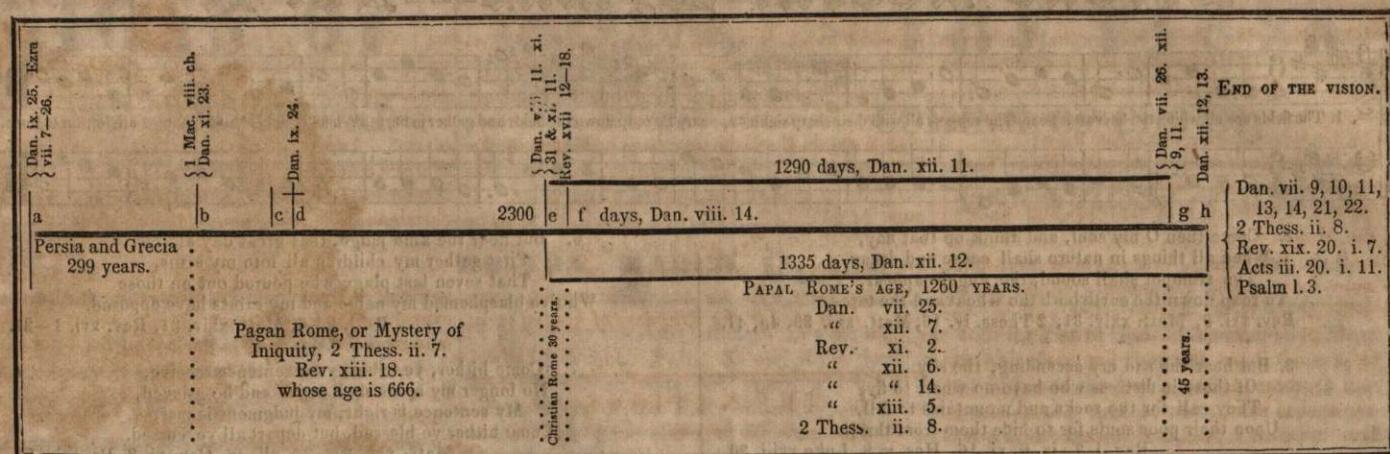
Then the Oxford divines are throwing broad cast, the seeds of popery, under another name.

In Ireland, the tide is setting in the opposite direction. On the continent, most of the popish nations have a sprinkling of protestants, who are labouring with new encouragements and success, to disseminate their principles. And in these same nations, the zeal of papists is kindled to an unwanted flame, in sustaining missions to protestant nations, and especially to this country, as well as also to heathen countries. Then it has become a matter of settled policy with the papists, to send their emissaries to all places in heathen nations, where are successful protestant missions, in order, if possible, to prevent the conversion of the heathen. And in this work they have enlisted some of the most powerful governments of Europe. The navy of France becomes the tool of the popish priesthood, in an attempt to crush the Sandwich island mission. And the causes of irritation between these two interests are increasing, and each is successful in making inroads upon the other. Let things run on in this train a few years longer, and the points of exasperating collision continue to multiply, as they have done, and such popular feeling will be raised, as will merge all other conflicting interests in itself, and range the several nations in a general war, for and against popery; such a war as prophecy makes that to be, which is immediately to precede the universal peace. While the signs portend so much of evil, it is well to draw our consolation from the promise which the gospel holds out, that all these overturnings are to pave the way for him whose right it is to reign.

RECEIPTS FOR REPORTS.

Brought over	\$347 00
Jas. A. Cushing,	1 00
W. C. Howe,	1 00
J. Cooleidge, Jr.	2 00
Cash—Cole,	3 00
Cash,	37 00
J. Simons,	1 00
	\$392 00

DIAGRAM OF DANIEL'S VISIONS.



EXPLANATION OF THE ABOVE DIAGRAM.

a h is the length of the vision, 2300 days. Dan. viii. 14.

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25-27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs. = 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs. = 434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Caesar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs. = 7 yrs. The ministry of John and Christ, 3½ years each.

70

490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Caesar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four

years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, foretells his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from **d** to a 490 years, and from **d** to **h** forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take "ix. 24, 490" " " "

and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by **e g**, 1290 days, and **e h**, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line **d h**, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines **d h** and **e h** end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from **d h** = 1810 years,

take **e h** = 1335 "

We find **d e** to be 475 years. To **d e** add **c d**, Christ's age, 33

and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days, which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13-17, then commences the reign of the little horn or papal power, (see Dan. vii. 8-24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from **e g** = 1290 days, the time that the abomination that maketh desolate is set up, take **f g** = 1260 the reign or age of papal Rome, and we have **e f**, the age 30 days, each day a year, of Christian Rome. Add **e** = 508 and we have **f** = 538, the A. D. that the papal

power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to **g**, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to **g**, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from **e h** = 1335 days
take **e g** = 1290 "

and we have **g h** = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

Years.
Line **a b** = 299. From the commencement of the vision to the league, Dan. xi. 23.
a b c " 158. From the league to the birth of Christ.
a c d " 33. Christ's age.
a d e " 475. From Christ's death to taking away daily sacrifice.
a e f " 30. Christian Rome.
a f g " 1260. Papal Rome.
a g h " 45. The time of the end.

" **a h** = 2300 years, the length of the vision. Let us now prefix the date to the several letters.
a 457 B. C.
b 158 " "
c Christ's birth.
d 33 A. D. Christ's death.
e 508 Daily sacrifice taken away.
f 538 Papal power set up.
g 1798 Civil power of the pope taken away.
h 1843 End of the vision, or Second Coming of Christ.

NOTE.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and them which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in little more than two years, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

C. FRENCH.

174 Mar 1, 1841

SIGNS OF THE TIMES.

Vol. I, No. 23

Second Advent Hymns---No. X.

1. The fields are all white, the harvest is near, The reapers all with their sharp sickles appear, To reap down the fields and gather in barns, While th' wild plants of nature are left for to burn.

2. Come then O my soul, and think on that day, When all things in nature shall cease and decay, The trumpet shall sound, the angels appear, To reap down the earth both the wheat and the tares. Rev. xxi. 5, Matt. xxiv. 31, 2 Thess. iv. 16, Matt. xiii. 30, 40, 41.

3. But hear the sad cry ascending, the sky Of those in distress who have no where to fly, They call for the rocks and mountains to fall, Upon their poor souls for to hide them from thrall. Rev. i. 7, ix. 6, vi. 16, Hos. x. 8, Luke xxviii. 30.

4. Twill all be in vain, the mountains must flee, The rocks fly like hailstones and shall no more be, The earth it shall shake, the sea shall retire, And this solid world shall then be all on fire. Rev. vi. 14, xvi. 20, 21, xvi. 18, xxi. 1, Matt. i. 2 Pet. iii. 7, 10, 12.

5. Then, O wretched mortals, look up and 'spye The glorious Redeemer descending the sky, On chariots of fire, to earth he is bound, With guards of bright angels attending him down, Matt. xxiv. 30, 2 Kings vi. 17, Dan. vii. 10, 13, Matt. xxiv. 20, 31, 2 Thes. i. 7

OBITUARY.

Died in Lowell, Mass. Jan. 28th, of consumption, sister Eliza C. A. Sprague, wife of Dr. S. L. Sprague, formerly of Boston, aged 28.

Sister Sprague professed faith in the holy Redeemer eight years ago, and has been from that day to the time of her death a faithful follower of the Lamb of God—a Bible christian. Her whole heart was in the cause of her Redeemer. She earnestly looked for "the glorious appearing of the great God and our Savior"—ever watching for his approach. She sought by all means to be ready and to persuade others to be ready also. Being industrious and expert with her needle, from the fullness of her heart, she gave half she earned for the support of the cause of Christ. Her house was the pilgrim's home; the servants of God were ever welcome with a warm heart to partake of her bounty.

By her death the Zion of God have lost a sure and tried friend. She died one of the most triumphant deaths that I ever knew. Time would not permit me to notice all the blessed words she spoke in her dying hours. Suffice it to say, she was perfectly ready; her work was done. She fell calmly asleep in Jesus, and now "rests with the fathers." Her funeral was attended at the first Christian church on Sunday afternoon, by an overwhelming congregation who mourned for their loss; but we all felt that our loss was her gain. May God bless the bereaved husband, and sanctify this dispensation to the church.

TIMOTHY COLE.

Bro. Henry Jones, of New York City, is our Agent for the "Signs of the Times," in that city and vicinity. He is also a regular contributor to the paper.

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- III. Rules of Scriptural Interpretation.
- IV. Explanation of Prophetic Figures.
- V. Synopsis of Mr. Miller's Religious Views.
- VI. A Bible Chronology from Adam to Christ.
- VII. A Dissertation on Prophetic Chronology.

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- I. Extract from Ferguson's Astronomy
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- III. Views of the closing of the Door of Mercy

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Dr P D Bradford



SIGNS OF OF THE SECOND

JOSHUA V. HIMES, EDITOR.

VOL. I.

Illustration of Prophecy.

THEORY OF TYPES. NO. I.

BROTHER HIMES.—With your consent, I propose to publish, in the Signs of the Times, a series of Numbers, on what may be termed a *Theory of Types*. The want of more methodical arrangement must be excused. The present Number may serve as an introduction. The subject of the next Number will be the *Harmony of Church Chronology*. In the third and fourth Numbers, a selection of calculated antitypes will be presented, and objections will be anticipated and answered.

SKETCH OF A THEORY OF TYPES.

The present sketch was originally intended—not for publication—but as part of a letter to a friend.

My object has been, to discover a general rule for calculating the period between a type and its antitypes. How far the object is accomplished, may not be unworthy of candid inquiry.

My chronology, if I mistake not, is proved to be correct;—first, by the scriptures; secondly, by the authority of eminent chronologers; thirdly, by the harmony of the chronology itself. But this will form the subject of my next number.

The length of our Savior's life, proves to have been 37 years: so that the current christian era is 4 years too late. From the creation of Adam to the birth of Christ, or *true* christian era, must have been 4107 years, equal to 3 times 37 times 37 years, or 3 times the square of the length of our Savior's life. From the creation of Adam to current A. D., 1846, or *true* A. D., 1850, are consequently 5957 years; or 43 years less than 6000. Therefore, if we assume, as the harmony of events, types, and antitypes apparently requires, that each of the six days of creation was seven years—that the creation of Adam terminated with the 6th day—and that “the Spirit of God moved upon the face of the waters” for one year before the six days of creation began; there will be 43 years from the beginning of creation to the creation of Adam—and 6000 years from the beginning of creation to current A. D. 1846. †

In Matthew's Genealogy—if we include Jehoiakim, who is left out of the text, but inserted in the margin, there are fifty individuals from Arphaxed (born 2 years after the flood) to Christ, inclusive; or 49 ancestors.*

Also, from the end of the flood, A. M., 1657, to Christ, or the *true* christian era, are 49 generations of years, averaging 50 years each. Matthew has divided his generations into classes:

† Possibly, the one year, here placed before the week of creation, should have been placed after the year 1846. In the next Number, we shall see how it may be.

* It is evident that Matthew, when speaking of generations, had reference to certain numbers of years, which he called generations; for, directed, probably, by the Holy Spirit, he has left out three kings.

THE TIMES COMING OF CHRIST.

“THE TIME IS AT HAND.”

BOSTON, MARCH 15, 1841.

[DOW & JACKSON, PUBLISHERS.]

NO. 24.

and I have done the same; though in a manner somewhat different. From the end of the flood to the birth of Isaac, were 450 years, which [in the calculation of the times of antitypes] we must call nine generations, of 50 years each.* From the birth of Isaac to the finishing of the first temple, were 1000 years, which we must call 14 generations, of 71 3 7 years each. From the finishing of the first temple to the birth of Christ, were 1000 years, which we must call 26 generations. The number of generations in these three classes, is, therefore, as it should be—49; or the sum of 9, 14, and 26. But, in the calculation of antitypes, the third class, containing 26 generations, must be divided into two classes: namely, one class extending from the time of completing the first temple, to the time of beginning the second, (current B. C. 535,) and comprising 15 generations of 31 1-4 years each; and the other class, extending from the time of beginning the second temple to Christ, and comprising 11 generations, of 48 1-4 years each. From the true christian era to current A. D. 1846 [true A. D. 1850], are 1850 years, which we must call 50 generations of 37 years each; making each generation equal to the length of our Savior's life. From the beginning of our Savior's ministry, A. D. 30, to A. D. 1843, are 49 generations, of 37 years each.

It seems highly probable, that the period of types [or divinely appointed shadows, figures, or patterns of things to come, particularly, if not exclusively, in the church], begins 43 years before the creation of Adam. But I shall here say, the period of types begins not later than the end of the flood, A. M. 1657, and has its termination, not earlier than the death of Christ.

The rule for calculating the time or date of an antitype, is this:

Between a type and its *true* antitype, there are 49 generations of years. This is analogous to the law of Moses, according to which, in the year of jubilee, things returned to their former state. The following are a few illustrations of the rule.

According to the Jews, and the Samaritans—and I doubt not they were correct, Melchisedec and Shem, who was in the ark, was the same person. Melchisedec “was made in all things

*According to my hypothesis, which I expect fully to establish;—from the beginning of creation, to the end of the week of creation, were 50 years, which we must call one generation; and from the end of the week of creation to the end of the flood, were 1650 years, which we must call ten generations, of 165 years each.

† The reason that some of these generations are so long, and others so short, is this; that the longest generations are in the line of youngest sons; and the shortest generations are in the line of oldest sons. It should have been observed, that by a generation, is here understood the period from the birth of a father to the birth of his son. Thus: Adam lived 130 years, and begat Seth; Seth lived 105 years, and begat Enos. While there was polygamy among the Jews, a man, in his old age, might have a son born of a young woman.

Allowing the entering of the Jews into the literal wilderness, to have been the type of the entering of the christian into the spiritual wilderness, spoken of in the Apocalypse—and supposing the time of the Exodus, (for the entering of the Jews into the wilderness,) to be given; let it be required to find when the christians must have entered their wilderness, according to the rule, that between a type and its antitypes, there must be 49 generations.

From the vocation of Abram to the Exodus, or, entering into the wilderness, were “430” years. Consequently, as Isaac was born 25 years after the vocation of Abram; it follows, that from the birth of Isaac to the entering into the wilderness, there were 405 years. It is the opinion of many, and I have no doubt of its correctness—that the christian church entered the wilderness in the year 538, when the decree of Justinian, constituting the bishop of Rome head of all the churches, was carried into effect.

Now, allowing every generation, from the birth of Isaac, to the completion of the first temple, to be 71 3-7 years; it follows, that the 405 years from the birth of Isaac, to the entering into the wilderness, are equal to 5 2-3 generations. And these 5 2-3 generations, when added to the 9 generations, from the flood to the birth of Isaac, make 14 2-3 generations from the end of the flood to the entering into the wilderness. Therefore, as there were 49 generations from the end of the flood to the birth of Christ; it follows, if the above rule for calculating the times of antitypes is correct, that the christians must have entered the wilderness 14 2-3 generations, or 14 2-3 times 37 years, equal to 542 2-3 years, after the true christian era. Consequently, as the current or vulgar christian era is four years later than the true, the christians must have entered the wilderness, A. D. 538 2-3. The fraction 2-3, which is over and above 538—the year when the christians actually entered the wilderness, may be owing to odd months, which are not taken into account in the calculation.

You will bear in mind, that the period between this type and antitype, or between the Exodus and the year 538, is more than 2100 years; and that the method of calculation was not previously made to suit this case in particular.

Having proceeded thus far, it appeared that I ought to consider the rule for calculating the times of the arrivals of antitypes, as demonstrated. But, by the help of the Scriptures, chronological tables, and histories of the Jewish and christian churches, I have since calculated the times of numerous antitypes, of which the corresponding types extend from an era, 43 years before the creation of Adam, to the death of Christ. And, to me, it appears beyond all rational dispute, that, making due allowance for the uncertainty of dates, the want of historical documents, &c. &c., the calculated times of these antitypes, have all the agreement with the true times, that could reasonably be expected, on the supposition that the rule of calculation is really correct.* You will also perceive, that if, by this method, the second coming of Christ is actually proved to be in the year 1843, it is proved independently of the prophecies. It appears, therefore, to be the more important, to inquire what the prophecies teach concerning the second coming of Christ. For on the prophecies our chief reliance should be placed.

If I have indeed proved, that from the beginning of creation to A. D. 1846, there must be 6000 years; it seems to follow, first, that the reign of the saints with Christ, for a thousand years, must begin in the year 1846—and secondly, that the thousand years must be literal.

E. B. K.

*Let it not be forgotten, that I confine the word type, to an event, person, or thing, occurring 49 generations after another event, person or thing, which I call the antitype. Isaac, for instance—though not "made in all things like unto the Son of God"—was a very striking figure of Christ, of whom he may be, and is, called a type; but not in the sense in which I employ the term. Be it remembered, also, that I have not asserted, either that every person, thing, or event, in the Jewish church, is a type—or that I can always find the antitype. Much less have I asserted, that every person, thing, or event, whatever, is a type. Of my doctrine or theory of types, this is the amount;—that in the churches, or the spiritual world, the most important events, and personages, do, in fact, recur, figuratively, so much oftener, at the end of 49 generations, than at the end of any other interval—as to establish the general rule.

NOTE. I had long hesitated, whether to call it 1000, or only 998 years, from the completion of Solomon's temple to Christ. But since the above Sketch was written, I have concluded to allow but 999,

which is 27 times 37. According to this final arrangement, there will still be 2000 years from the birth of Isaac to the true Christian era; and the calculated time of entering the Christian wilderness will be A. D. 538 7-12. I have concinded, likewise, to make the 4th class of generations from the flood commence, B. C. 536, which was the end of the Babylonish captivity, and the time when Cyrus issued his proclamation for building the second temple.

With great regard, I am yours, E. B. K.

"war with the saints," and prevailing "against them till the ancient of days" shall come to give "judgment" and the promised "kingdom" to the saints." This promise most surely will be fulfilled to all the saints, at Christ's coming and the end of the world, and not before. How then shall they enjoy a thousand years of previous reign and judgment with Christ before the judgment, and while the "horn" of their enemies shall be still making war and prevailing "against them?"

Dan. vii. 25, 26. "And he [the opposing "king," or power against the Lord] shall speak great words against the Most High—and shall wear out the saints of the Most High—But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."

This is an apparent repetition of the preceding prophecy, under another form of expression, as the word of the Lord is "precept upon precept" &c. and shows exclusively that, until "the judgment shall sit," this "king," or power against the Lord, will speak great words against the Most High—and shall wear out the saints till, on that mighty occasion his dominion shall be destroyed and consumed "unto the end." And surely a thousand years reign of the saints while still in these bodies of clay, and worn "out" by their opposing king, speaking great words against the Most High, "unto the end," would be comparatively sorrowful, pitiful and humiliating, rather than blessed and glorious, as in case of "the angels of God in heaven," according to the promise repeatedly made unto them.

CHRISTMAS DAY REFLECTIONS.

The following article would be out of season, but for its excellence. ED.

"A merry Christmas" is an expression commonly used on the birth day of Him who is our Savior, and who will be the Messiah, Immanuel, God with us. This is not the birth day of an Alexander or a Washington, but of Him who when he shall have taken unto himself "dominion and power" at his "coming and kingdom" will be King of kings and Lord of lords. It will then be that "his satanic majesty" will be chained a thousand years, his going up and down the earth cut off, and during that length of time the glorious and happy reign of the Messiah established in its stead upon the ruins of Satan's kingdom here, on earth the scene of his triumph, which has been enacted ever since the flaming sword was placed to guard the Tree of Life and the entrance to the garden of Eden. By the coming of the kingdom of Christ on earth "our vile bodies will be changed in a moment in the twinkling of an eye," our yoke of bondage broken, the original design of God to man by placing him in the garden of Eden with the right and qualification of free agency; perfected—the power of Satan destroyed—the paradise and image of God and the Tree of Life, restored to sin stricken man through the new covenant in which Christ has promised to bless all the nations of the earth. Oh! glorious era in the history of this fallen world. Ye wheels of time roll on the hour when the earth shall be

Renewed, improved,
With fertile vale and wood of fertile bough;
And streams of milk, and honey, flowing song;
And mountains cinctured with perpetual green;
In clime, and season fruitful as at first,
When Adam awoke, unfallen, in Paradise,
How fair the daughters of Jerusalem then!

How glorious from Zion hill she looked!
Clothed with the sun and in her train the moon,
And on her head a coronet of stars,
And girdling round her waist with heavenly grace,
The bow of mercy bright, and in her hand
Immanuel's cross, her sceptre, and her hope.

The animals, too, in Eden, lived
In peace, the wolf with the lamb, the bear
And Leopard with the ox.

The time is hastening on when we can look
upon this life as a dream of the
“Dark stormy night.”

And in the stillness of the grave the trump of God will call these bodies up, renewed, to live and reign with Christ a thousand years. What glories will then fill our eyes—what new ecstasies the soul. The earth we now tread beneath our feet will then be clothed with living green. This mortal clothed upon with immortality. Paradise, with all of its unending joys, will be ours. Paradise! lost by man—by Christ regained. ‘Tis there we’ll taste and feed upon the Tree of Life, with its twelve manner of fruits, whose leaves are for the healing of the nations. Not only the Tree of Life will be there, but the living spring, the streams whereof shall make glad the city of our God. Then we shall drink in the fulness of immortality. Then we shall thirst no more. We shall drink new wine and eat the bread of life in our Father’s kingdom. There shall we no more be sick—no more the bitter tear shall fall—but joy unspeakable and full of glory—The wonderful “mystery of Christ manifest in the flesh” made known to us. Oh hasten the time when “the tabernacle of God shall be with men.” Oh hasten the coming and kingdom of our Lord and Savior Jesus Christ. What means that wonderful prophetic vision of St. John, but a view of the glorious kingdom of Christ on earth?—What are they but “words true and faithful.” Who is this which testifieth *these things* but Christ, Immanuel, who saith “surely I come quickly.” And to them who look for his coming will he appear a second time “without sin unto salvation.” Do we not live in a day when “the midnight cry is heard, behold the bridegroom cometh?” Midnight cry! yes midnight darkness are upon the churches—What are the revivals here and there arousing its slumbering members, but the slight disturbance of their dreamy rest. But there are a few faithful watchmen on the walls of Zion that are catching the signal sound, that will electrify the church, as with a voice from the throne of God; they will call up their virgins “to trim their lamps.” Haste, Oh! hasten the time when

“Justice, Mercy, Truth and Love,
Among the people walked, *Messiah reigned,*
And earth kept jubilee a thousand years” S. P. G.

LETTER FROM RICHARD WALKER.

MR. EDITOR.—I have had the pleasure of reading a large portion of your numbers of the “*Signs of the Times*” from its commencement. I heartily approve the object of your paper, and believe it to be very beneficial in the diffusion of light, on the near approach of the second advent of the dear Savior, and glorious morning of the resurrection—the consummation of the Christian’s hope; to wit, the redemption of the body.

I admire the spirit with which it is conducted, its liberality, and fairness, in admitting arguments, both for and against (if there be any against) said doctrine; but I think this liberal-

ity is trespassed upon, and the design of your paper in part defeated, by correspondents endeavoring to pick Mr. Miller’s (well established) theory to pieces, without giving as good a one of their own, and filling your columns with *endless questions, and building a Babel of words, or sentences*, from Scripture prophecy, without giving their opinion when they were, or when they ever will be fulfilled. Among such, (as I think) are several communications, signed “*Bible Reader*,” who seems to think (if I rightly understand him) that nearly all Scripture prophecy is unfulfilled, and yet in future.

Now, Mr. Editor, as the doctrine of the near approach of Christ’s second appearing to judge the world, is creating so deep an interest, and has such able advocates, as Miller, Litch, and others I do think that it is a duty that every writer owes to the public, if he wishes to confute said doctrine, or rest the applications of the prophecies from their advocates, that he shows that they apply as well to something else, and carry out the connection, so as to make sense, and satisfy the reader that there may be something of argument, in his view of the subject.

But what has the “Bible Reader” done in this respect? Why: after Mr. Miller had approved of the “Bible Readers” rules of interpreting Scripture, and applied the same to interpret Rev. xi. 8, and proved that the two witnesses were the Scriptures; he objects, and interprets them to be the dead bodies of two persons, because the Holy Ghost introduces them as “my two witnesses,” and thinks they had not appeared, when John wrote, because the text says “I will give power unto my two witnesses and they shall prophecy 1260 days, clothed in sackcloth.” Now suppose I say, I will send my two children to a neighbor’s house, clothed in sackcloth, would that prove to the “Bible Reader” that they do not now exist, or that they would never have any thing more to do after their return. His other objections are about of the same weight, for, after Mr. Miller had taken the Bible Readers own rules, and applied them to the whole account of the two witnesses (as in No. 18, page 110 of your paper) and proved by express Scripture testimony what they were, and what the beast was that should make war with them, and what the great city in which their dead bodies were to lie, he seems to object to the whole, because it is not literal enough to suit his ideas, or because the Holy Ghost has not said so in so many words. See No. 17, page 1st, objections and questions. Now as the “Bible Reader” believes the fulfilment of his prophecy to be in future: (as he states) and the two witnesses to be two literal persons, clothed with flesh and blood, and the city they are to be slain in is Jerusalem, why does he not take his own way, and show us that the city of Jerusalem will be rebuilt again, and that two such persons with miraculous power, clothed in sackcloth, will yet prophecy in the streets of it, and that a literal monstrous beast, with seven heads and ten horns, will make war with them and kill them, and also inform us what nations he thinks will then have power over Jerusalem, to prevent them from burying their dead, and what part of the city will be likely to be sunk, in the earthquake; and further, whether the seven thousand that are to be slain, will be likely to be Jews. And then after he has sufficiently studied the first verse in Revelation, which states that *these things must shortly come to pass*, if he will tell us when he thinks they will come to pass, and give us one tenth the proof and argu-

ment that Mr. Miller has in support of his theory, and then he need only to *sign his own name* to his communications, and we will read them with delight.

RICHARD WALKER.

Portsmouth, N. H. Feb. 10 1841.

RETURN OF THE JEWS TO SYRIA.

The following eloquent extracts are taken from *Der Orient*, a German newspaper. It is known that the Jews have, of late years, been returning to Palestine. The quotation would seem to bethink an attempt at a general movement. The allusion to their peculiar fitness to inhabit Syria—“a land of tumult”—from their commercial habits, is strikingly true, and has a tendency to “reconcile the ways of God to man”:

“We have a country, the inheritance of our fathers, finer or more fruitful, better situate for commerce, than many of the most celebrated portions of the globe. Environed by the deep-delled Taurus, the lovely shores of the Euprates, the lofty steppes of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedar of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the inhabitants. A glorious land! situate at the furthest extremity of the sea which connects three-quarters of the globe, over which the Phœnicians, our brethren, sent their numerous fleets to the shores of Albion, and the rich coast of Lutherania, near to both the Red Sea and the Persian Gulf; the perpetual courses of traffic of the world, on the way from Persia and India to the Caspian and Black Sea; the central country of the commerce between the east and west.

“Every country has its peculiarity: every people their own nature. Syria, with its extensive surrounding plains unfavorable to cultivation, as a land of transit of communication, of caravans.—No people on earth have lived so true to their calling from the first as we have done. We are a trading people, born for the country where little food is necessary, and this is furnished by nature almost spontaneously for the temperate inhabitants, but not for ruder north.

“In no country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses, so independant of the surrounding inhabitants; in none do they persevere so steadily in their faith in the promise of their fathers as on the beautiful shores of the Orontes. In Damascus alone live near 60,000.

“The Arab has maintained his language and his original country; on the Nile, in the deserts as far as Sinai, and beyond Jordan, he feeds his flocks. In the elevated plains of Asia Minor the Turkoman has conquered for himself a second country, the birthplace of the Osman; but Syria and palestine are depopulated. For centuries the battle field between the sons of Altan and the Arabian wilderness, the inhabitants of the west, and the half-nomadic Persians, none have been able to establish themselves and maintain their nationality; no nation can claim the name of Syria. A chaotic mixture of all tribes and tongues, remnants of migration from north and south, they disturb one another in the possession of the glorious land, where our fathers for so many centuries emptied the cup of joy and woe, where every clod is drenched with the blood of our heroes when their bodies were buried under the ruins Jerusalem.

“The power of our enemies is gone, the angel of discord has since mowed down their migh-

ty hosts, and yet ye do not bestir yourselves, people of Jehovah! What hinders? Nothing, but your own supineness.

"Think you that Mehemet Ali, or the sultan in Stamboul, will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than, with infinite loss of men and money, to contend against the ever-repeated, mutually-provoked insurrections of the Turks and Arabs, of whom neither the one nor the other is able to give prosperity to the country?

"Our probation was long, in all countries, from the north pole to the south! There is no trade, no art, which we have not practised, no science in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the east.

"People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders; have really the will, a Moses will not be wanting! The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict."

SIGNS OF THE TIMES.

BOSTON, MARCH 15, 1841.

CLOSE OF THIS VOLUME.

Through the grace of our Lord Jesus Christ we have been enabled to sustain our enterprise, for one year, and to bring this volume to a successful termination. By a review of the past, we are enabled to "thank God, and take courage." The cause we advocate, has, during the past year, triumphed gloriously. Thousands have been converted to the faith of the "kingdom of heaven at hand." A goodly number of the heralds of the cross, too, have been converted from the *fables* of a temporal millennium, and the literal return of the Jews; and are now rather looking for the "blessed hope and glorious appearing" of the Lord Messiah, to "cleanse the sanctuary," and set up the glorified and everlasting kingdom.

We are happy to know, also, that the doctrine has been blessed to the salvation of thousands of the impenitent: who, till they heard the "midnight cry" were sleeping under the ordinary ministrations of the gospel. And others, who were sceptics, deists, and universalists, have been awakened, and brought to believe the evangelical, and saving doctrine of the Cross; and are now rejoicing in the glorious hope of an endless life.

We sincerely thank our brethren and sisters, who have aided us by articles for our columns, and subscriptions for support.

We are now about to enter upon another year's campaign. The opposition of the past year is hardly worthy to be mentioned. But in the coming year, we shall have to meet the fierce opposition of a corrupt ministry, and the mass of the Laity of the Laodicean church, who will unite to put down this cause. Let the friends of Christ, and of the doctrine of the Advent near, stand fast. Fear not. Be active, be diligent, be watchful, and prayerful. "*Be thou faithful unto death, and I will give the a crown of life.*"

NOTICES OF MR. MILLER.

We recently had the pleasure of visiting Mr. M. at his residence in Low Hampton, and to spend a week in his family, and among his neighbors. It was to us a most interesting and profitable visit. We took occasion to enquire about the "stone wall," the "rail fence," and others of the *thousand and one* foolish reports circulated to injure and destroy his influence. All we have to say about the matter, is, that such things are not ENTERTAINED by those who are acquainted with him and his family.

If his enemies wish to be confounded, let them go to *Low Hampton, N. Y.*

ANOTHER "HONEST EDITOR."

MILLER AND THE PROPHECIES.

We took a prejudice against this good man, when he first came among us, on account of what we supposed a glaring error in interpreting the scripture prophecies, so that the world would come to an end in 1843. We are still inclined to believe this an error, or miscalculation; at the same time we have overcome our prejudices against him by attending his lectures, and learning more of the excellent character of the man, and of the great good he has done and is doing. Mr. Miller is a plain farmer, and pretends to nothing more except that he has made the scripture prophecies an intense study for many years, understands some of them differently, from most other people, and wished, for the good of others, to spread his views before the public. No one can hear him five minutes, without being convinced of his sincerity, and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting matter. His knowledge of scripture is very extensive and minute, that of the prophecies especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world, are such generally as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr. Miller has been productive of great and extensive good. Revivals have followed in his train. He has been heard with attention wherever he has been, although a bigoted priesthood are opposed to him as the same class were to our Savior and his apostles, and as they are in these days to all moral and useful reform. We would give more for a Miller, than for a Kirk; or an army of merely popular orators; yet the pulpits are closed against the former, while they are swung wide open for the entrance of slaveholding clergymen, and proud and pampered priests, without piety or virtue.

There is nothing very peculiar in the manner or appearance of Mr. Miller. Both are at least equal to the style and appearance of ministers in general. His gestures are easy and expressive, and his personal appearance every way decorous. His scripture explanations and illustrations are strikingly simple, natural and forcible, and the great eagerness of the people to hear him has been manifested whenever he has preached. The meeting houses in Boston have been closed against him with one or two exceptions. The Chardon street Chapel, where he has been lately lecturing, will hardly hold half who press for admittance.—*Lynn Record.*

MORE RESOLUTIONS,

By the Boston Baptist Association, held at Watertown, Sept. 16—17, 1840.

Resolved. That we regard it as worthy of record, and of devout thanksgiving, that the revivals reported have so generally been commenced and sustained by the Spirit of God, in connexion with the stated labors of the Pastors, aided by their respective churches.

Resolved. That Br. THRESHER, in connexion with the Clerks, be requested to prepare and publish with the Minutes of the Association, a narrative of the revivals within our bounds during the past year, giving a particular account of its general characteristics, the means used to promote it, and the extent

of its results, so far as developed, and that this narrative be regarded as the Circular to the Churches.

From Bro. Thresher's report, we give the following extracts: After speaking of the character of former revivals, &c., he proceeds:—

"But in these revivals, the several churches seem to have been, in an unusual manner, isolated. Each one appears to have been pursuing its own plans; and at a moment unexpected, God was pleased to revive his work among them. *Nor can we learn that any extraordinary means were used.* Certain it is, that there was no unusual amount of preaching performed. The pastor preached to his own people, and ordinarily but twice on the Sabbath, with perhaps but one lecture on a week day's evening."

"So far as we can learn, no special prominence has been given, in the bestowment of the divine blessing, to ANY PARTICULAR INSTRUMENTALITY."

REMARKS. 1. Why is Bro. T. so particular to give all the credit of these revivals to the Pastors and churches? The answer is this: Mr. Miller had been chiefly instrumental in three of the greatest revivals reported in their letters to the Association. In order to destroy Mr. Miller's influence, he attributes the revivals to *other causes*.

2. Why does he deny that "*any particular instrumentality* was blessed of God in the revivals that were reported?" when the letter from the churches in Watertown, Cambridgeport, and Littleton distinctly stated that Mr. Miller's labors were chiefly instrumental in the revivals in those places.

3. And why did he say that no "*extraordinary means were used*," when in fact, Mr. M. had, in all the above named places, given *full courses* of his lectures to listening crowds?

There is no reason that can be given for this one-sided and jesuitical report, but in the determination of the opponents of the doctrine of the *second advent* near, to withhold, so far as they can, a knowledge of the good effects of that doctrine from the people, and jesuitically attribute its good fruits to *other causes!*

FREE DISCUSSION.

Our paper is still, and will continue to be open to the free and full discussion of the Second Advent of Christ, and the subjects necessarily connected therewith. We have given to all, thus far, a full and fair hearing. In future however, we cannot prolong discussions, in which the same ideas are reiterated again and again, to the dissatisfaction of our readers. We are driven to this course by the want of room, and the increase of interesting articles of a practical character that we cannot, in justice to the cause, crowd out. *Free discussion*, in our estimation, is simply this: For each one to have the privilege, *fully and fairly*, to present his views, with his proofs and reasons therefor. And then, if there is no mistake made, or misunderstanding of a radical nature concerning them, which needs correction, or farther illustration, let them stand or fall, as their merits may decide. If they do not stand the test of candid examination, an interminable discussion will never save them.

We bespeak attention to the articles on the "Theory of Types."

ITEMS.
OUR NEXT. The next number of our paper will commence the second Vol. We have several interesting articles for it, among which is an interesting letter from James A. Begg, of Glasgow, Scotland. Also an article from Dr. Cotton Mather, on the Sec-

ond Advent—and a thrilling extract from Dr. Payson, on the Second coming of Christ. We shall also commence the republication of Bro. Miller's first work, that he published on the Second Advent, in Pamphlet form, in 1833, which but few, if any of our readers, have ever seen. We shall publish it in chapters, and give the work entire in the course of the next volume.

[No. WANTING. We are in want of Nos. 13, 14, and 21. We will allow any of our subscribers, who do not keep a file, 12 1-2 cents a piece for the above numbers, particularly No. 21. Will they not favor us with them? *Attend to it now, and then it won't be forgotten.*

OUR OBJECT.

On discussing, or proposing to discuss the subject of Christ's second coming, at hand, scarcely any thing is more common than the grave inquiry, by the acknowledged disciples of Christ,—“What is your object?” Or “What do you wish to effect by the agitation of this subject?” And thousands there are, among the most reputable of the churches, that see no cause for now bringing up the subject, any more than heretofore, before the public. And on hearing our reasons assigned for doing it, they are not backward to reply, That there is no occasion for its being done, assuring us that so far as they know, it is already sufficiently discussed among other things of importance by their minister; and that their own churches, at least, are doing well in the life and power of religion; and scarcely, if at all, behind the primitive saints in their faithfully bearing the cross to follow Christ. But in stating and urging this doctrine of the everlasting kingdom at hand, we feel constrained boldly to dissent from such assumptions, and to call upon all who have open eyes on this subject, to compare the present love and conformity of the church to the world, with the state of the church as it was, when Paul and Silas were scourged and imprisoned at Phillipi, for their self-sacrificing labors of love in pulling sinners out of the fire, by daily and faithfully preaching to them the soon coming of “Jesus and the resurrection.” Though many of our good brethren do not as yet see as we do, on this subject, and we are just beginning to see men as trees walking; it appears to some of us, at least, that comparatively speaking, the church, as a body, or in the hundreds of the sectarian or broken fragments of her body, is now in her Laodician state; as the overcome and slain witnesses unburied in the street, as “bones at the grave's mouth,” or as “very many” and “very dry” in the “valley.” We also feel assured that the false prophet has deceived the dear saints, in wresting from their embrace most of the “exceeding great and precious promises,” together with their gospel armor generally, in the famishing of their souls, and principally by perverting and thus withholding from them the real daily bread of the gospel kingdom. At the same time, we are admonished that immortal souls in every land are constantly perishing for-

ever, by thousands; and this very much in consequence of the omission of the life giving doctrine of the near coming of Christ and his kingdom to judge the world at the last day. Therefore, we are abundantly prepared to say, in answer to the above common inquiry, that our great and special object in our work, is, to comply with the express injunction of Christ, for his disciples to act their part in preaching the gospel of the kingdom of God at hand, to all nations, as soon as possible; and to comply with the same injunction made upon the people of God in the Old Testament, again and again; and in language like the following—“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand.” &c. (Joel ii. 1—13.) In thus doing, we would also keep in view as a part of our object our own eternal salvation from sin, death and hell; and the same for millions of our fellow immortals, that we and they may “glorify God and enjoy him forever.” T. J.

PROSPECT OF HARMONY IN OUR ENTERPRISE.

In the various moral enterprises of the age such as temperance, anti-masonry, anti-slavery, peace, non-resistance, moral reform, anti-papacy, and christian union; their advocates have soon become so divided and arrayed against each other, in their clashing opinions, as in a great measure to hinder the very work they were wishing to do. And thus have they strengthened and rejoiced their opponents in the work of opposition. In these several enterprizes, their advocates, on first commencing them, have seemed to be agreed, at least, in their theory of what they wished to accomplish. But in this more important, solemn and all-absorbing subject of the second coming of our Lord, its advocates have labored, and are still laboring under an embarrassment, which has not, in like manner, met others at the very threshold of their undertaking. The advocates of Christ's soon coming again, are in some things apparently much disagreed, in the very outset, before beginning, or preparing to begin their union labors in calling others to consider and prepare for the event. They differ in their theories of the advent seriously. They differ widely in their principles and manner of interpreting many prophecies, supposed by some of them to foretel the events connected with it; and by others of them to foretel the things of the church and the world long passed by; such as the battles of Alexander, Constantine, Mahomet, Bonaparte and others. But for the encouragement of those who even feebly believe in, and love this blessed appearing of the great God and our Savior Jesus Christ, I would now make a few suggestions.

1. These discrepancies of opinion among us at the outset, are no strange affair, but just what should have been expected under such circum-

stances. Those other enterprises commenced suddenly, or without any long established preconceived and clashing opinions as to the theory of reform, because their new proposed measures for reform, had never been discussed publicly to give opportunity for disagreement. But this is a subject which, for a long time, has been discussed in some of its parts, by the most learned in the church, by the pulpit and the press, and in private conversation. More than this, it has been a subject of the most vital and general importance; so that, of course, the false prophet has long had a part in the discussion, in causing the disagreement thereon which we now witness. But until of late, he never had the opportunity nor occasion, thus to divide the advocates of these other moral enterprises; or, at least, since the reformation. Under these circumstances of darkness and thick darkness upon this subject, our present diversity of opinion is perfectly natural. And since our very recent and yet partial awakening to examine this subject, we have had comparatively no opportunity for mutual discussion and explanation, in comparing our different theories one with another, and with the unerring standard, or more sure word of prophecy.”

2. There will be found, on careful examination, far less serious difference of feeling and sentiment on this subject, than we sometimes apprehend, on first attempting to compare our theories together. On this point, I have had more and longer opportunity for experience than some others more recently considering the subject. Our first meeting with “W.” three years ago, whose theory on this question I now approve; his manner of expressing, even his present views, was so different from my own, (as they are now,) that I dispaired of any co-operation or help from him. But on learning each other's vocabulary on the subject, our views appeared substantially alike, without essential changes on either side; though I have been much assisted and instructed in shaping and expressing the general theory, by mutual conversation with him and others on this subject. In many instances, more recently, I have heard new beginners express their views of the question, and from experience, could perceive them to be in substance like my own, though differently presented; and yet, they could not at first understand my own to harmonize with theirs.

3. Though still seriously disagreed on some points of apparent importance in our theory, as the restoration of Israel to their own land—the chronology of prophecy, and set time for the advent at hand in particular; we certainly have now many things to strengthen and encourage us in our onward course in this holy and blessed enterprise. It is the cause of God, and must, and will, ere long, prevail and triumph over all opposition. It is the cause of the whole word of God. The prophets, apostles, and primitive saints always taught it, and “loved not their

lives unto the death," in doing it. Reformers in every age have done it. The present public confessions of the several denominations of the church in Christendom, are expressly in its favor. The humble and childlike disciples now, of every class, love and receive the doctrine at once, on candidly hearing and fully understanding its blessedness to saints, and its terror to sinners. The trumpet of the second advent at hand, has recently begun to sound in God's "holy mountain;" while its blast is rapidly becoming louder and more distinct. While the advocates of other reform enterprises have become alienated and separated by mutual and public discussion; the more this is discussed, either by its friends or foes, so much the more do its advocates unite together in their christian affection and friendly agreement in measures for unyielding and successful perseverance unto the complete victory, at their Lord's coming in his kingdom. A specimen of proof on these several points, let the doubtful reader procure and carefully examine the late stereotyped Report of the first General Conference on the Second Advent, held in Boston, October 14, and 15, 1840. Or let him become a constant reader of the "Signs of the Times." Or let him attend the next General Conference and witness for himself. J.

EDITORS WAKING UP. The "Puritan," and "Watchman" are out this week upon a certain individual in this community, who is said to be "scattering abroad in this vicinity his peculiar views of the second coming of Christ." We suppose the individual referred to must be Wm. Miller. But then how can these "dignitaries" stoop so low as to mention his name?

The article in the "Puritan," would do honor to the spirit of the Puritans which hung the Quakers, and banished the Baptists. Our readers will find the article in its proper place.

Mr. Crowell, of the "Watchman," will also receive due attention.

We give an article relating to the Jews in another column as a matter of history. We have no faith in the success of the object of which the writer speaks so eloquently. The only hope for the Jew, is in Jesus of Nazareth.

MR. MILLER IN ANDOVER. Mr. M. closed his lectures in Andover on the 2d inst. The immediate effect was powerful, and salutary upon saints and sinners. Many were awakened, and several were converted. Among the converts was one Deist. A full account hereafter.

He is now (March 8th,) lecturing in the Marlboro' Chapel, to multitudes who flock to hear. He commences in Fairhaven, Mass., the 13th inst.

THE NATIONS. The nations of the earth seem for the present to wear the aspect of peace. But they are engaged in the most formidable preparations for War! Things may rest for a little season, but the great conflict is at hand.

The four powers have settled the "Eastern question," at least for a time. Mehemet Ali has submitted. But things are far from being satisfactory to the Musselman of Turkey, or Egypt. Things are hushed; not settled.

SCOFFING.

THE CHARACTER OF OUR OPPONENTS.

The following article is from the "Puritan." This paper is edited by the Rev. Parsons Cooke, and the Rev. Jonathan E. Woodbridge. The article is anonymous; but the editors shall have all the honor of authorship, until they give us the real author's name.

This is one development of "spiritual wickedness in high places." We shall see more and more of it developed as the truth prevails.

"Thy prophets speak of such; and, noting down
The features of the last degenerate times,
Exhibit every lineament of these."

From the Puritan.

THE FANATIC OF PROPHECY.

If a self-assumed commission given by dreams,—the claim of having the special and sole charge of a message to cry the world over, expressed in the lowest cant-phrase of ostentatious pietism, guided by a deeply devoted zeal—if these qualities define a fanatic, the people of Boston and vicinity need not consult the columns of lexicography to know the import of that term. A living example of the qualities named is moving before the public eye, in this region. The "Second Coming of Christ," has been the favorite theme of fanaticism since Jesus Christ left the world. In the first years of the Christian Church it spread its panic all along the path the gospel had trodden; and had then an importance in mischief that attracted the rebuke of the apostle's pen. 1 Thess. v. 1.

The history of the church shows its worst prominence in the tenth century, when countless wealth was rent from the deluded, but to fall into the purse of the Romish church—when multitudes abandoned all employment, in the full trust of the speedy return of the Messiah to earth. Ours is a day of its peculiar manifestation. One man from the thousands of Christians on earth, is "moved by the Spirit," to warn the land, that in the year 1843 Christ will appear "in the east on a cloud," &c.

This prophet passes through community, accompanied by a notoriety, great, indeed, but great like the destructive avalanche plunging from the Alpine cliffs, swelling its mass by the ruin it produces; its velocity accelerating as the size augments, till it dashes in pieces on the rocks below. This preacher seems trying to thrust himself into that fearful cloud that shrouds the plans of the Eternal—to rend away the flaming veil that girts the council chamber of the great "I AM"—and to make false that precept—"Of that day and hour knoweth no man," &c. He brings to this work a mode of interpretation that belies the alphabet of the sacred text,—an ignorance that gives falsehood to the first principles of natural philosophy, by his illustrations, and that offends the choicest and best feelings of the soul in his appeals. The perfection of his oratory is, to make the nearest approach to indecency that will avoid it—in a low-lived, conceited, bombastic harangue, that degrades the house of ho-

liness to a kind of arena—and its sacred duties to an offensive, bull-bait. This fanaticism progresses as it does, by treating credulous minds like "The Children in the Wood"—bewildering them in the maze of those "secret things" whose "awful shade" envelopes the eternal throne, then boasting its success in the transport with which the faintest path, one which even "the vulture's eye hath not seen," is seized, to relieve the torn and weary wanderer. Its choicest maxim must be, first *amuse*, then *delude*. Distorting history most abusively, to make a show of correspondence to the more distorted postures the sacred text is made to take—fixing the most important data on the translations of Hebraisms, or idioms, denoting indefinite time. A diction, mode of assumption, and style of harangue, that confine every impression of the hearer to the lowest class, and in the utterance of this, shocking the plainest rudiments of language.

Such is the leader of a plauding multitude, who, perhaps, find relief to their shame of personal ignorance, in the obloquy thrown by an accustomed tongue, on all learning and learned men; or who are glad to forget the weakness of their own understandings, in the vaunting assumptions of a mind of their own class.

Such are some of the means used by this prophet of a revived delusion. We hasten to a few of the natural consequences. How does the approval given to such a fanaticism oppress with odium that denomination of Christians, whose fellowship and denominational character sustain all its movements? How must it waste a reputation, already reproachfully diminutive for acquisitions in sacred study. How shall that professed minister of the gospel answer it to his sacred office and to the sacred duties of his office, who leads into his pulpit the abusive desamer of schools of learning and learned men! Who with tongue of exemplary proficiency would sink the sacred office to the meanest ability—who breaks the barriers of taste and sanctuary decorum, by filling the consecrated desk and its stairways with those from the multitude who love the "chief seats." The minister who courts or accepts such aid, pays to himself a compliment of superlative severity. He asserts his imbecility of mind or want of discretion, in a more palpable mode than ordinary cases require. And he also gives a tribute to the people of his charge, that cannot fail to provoke, in proportion to the amount of apprehension remaining, after delusive credulity has led captive the common faculties. It is virtually telling them that his ordinary ministrations had graduated their abilities to this scandalous standard, or that he had found them incapable of rising to any other.

It is unkind and unjust to the sacred profession to bid God-speed to such a man—since in the eyes of all discerning men it degrades it, in proportion to the hue and cry that accompanies his progress. But who shall measure the evil done a community by a single visitation of such an error—depraving the public taste—arming the tongue of scoff—giving a piercing point to infidel ridicule—stripping religion of her comely, well-wrought garments, to clothe her in the repulsive rags of fanatic conjecture. How it tramples the sacredness of God's house—robs it of those devout associations that should hallow its walls. How it corrupts the relish for simple truth and reasonable appeal, and spreads through all society the bane of restless, conceited, mad fanaticism. Truly—"Fools will rush in, where angels fear to tread."

EYE.

THE "CHRISTIAN WATCHMAN." We give the following from the Editor of the "Christian Watchman." We shall review it in our next.

THE END OF THE WORLD.

It is a lamentable fact that mankind generally are far more interested in questions of idle curiosity, than those of real and practical importance, and it is still more to be lamented that even Christians should be more or less tinctured with the same feeling. This inconsistency can be charitably overlooked as one of the foibles incident to humanity, when excited in reference to small matters, but when little puny mortals undertake to pry into the purpose of the Maker and Proprietor of the universe, it is suitable that their mischievous propensity should receive a just rebuke. Some of our readers may have wondered why we have not before this taken some notice of the doings of an individual who has been scattering abroad in this vicinity his peculiar views of the second coming of Christ. The truth is, after examining his book, and listening to his harangues till we had reason to believe that we had obtained a fair specimen of the man, we regarded the whole as such a palpable tissue of false glosses and blunders, that we could not believe any refutation of them would be necessary in such a community as this. Of the piety of this individual we say nothing: we only speak of his manner of interpreting and applying Scripture, which to us was painful in the extreme. Some of our churches seem to have been carried away with the notion that they must hear what every lecturer or theorist has to say, even though his starting point contradicts first principles. Others seem to suppose that although a man teaches a great deal of error, yet that they can make use of the novelty of his theory to call people together, and of his pious and solemn exhortations to convert them. They seem to regard it as a fine affair to get up a rush of all sorts of people to their meeting-house, from any motive, with the hope that the little truth which they hear will prevail over the greater portion of error, and that some of them may be converted. To say nothing of the improbability of such a result on philosophic principles, nor of its disastrous results in practice, it appears to us too much like "doing evil that good may come." When churches find it necessary to resort to such means to revive attention to religion among them, it gives reason to fear that either they have left their first love, or that they have wandered far from first principles. It begets painful suspicions that the church as a body are not willing to labor and pray for the conversion of sinners, and to set that holy and unblameable example before the world, which as a living epistle forms such an unanswerable argument for the religion which they profess. It is an error to suppose that such churches have need to send for some revival preacher, or singular theorist, to bring them up; their duty is at once to "repent and do the first works," and the mere outward prosperity they have, and the greater crowd they draw while in their worldly and backslidden state, the worse it will be for all concerned.

As the manifold errors of the individual in question have been well exposed by an excellent friend, in a work entitled "Dowling's Reply to Miller," we advise all our readers who take sufficient interest in the subject, to obtain that work. They will require nothing more to set their minds at rest on this subject, so far as this individual is concerned, though we think their

time may be more profitably employed in prayerfully studying the Scriptures and their own hearts; and in doing good to others, than in reading or hearing either,

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- II. Mr. Miller's Influence upon the People.
- III. Rules of Scriptural Interpretation.
- IV. Explanation of Prophetic Figures.
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- VI. A Bible Chronology from Adam to Christ.
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The above work may be had of the subscriber, 204 Hanover St., \$6 per doz and retail, 62 cts. M. A. DOW.

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- NOTE.** Occasionally a prominent article is referred to by two distinct index, so that it may more readily be found.
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